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SSG
Educator

THE
E D U C A T O R.

PRIZE ESSAYS

ON THE

EXPEDIENCY AND MEANS OF ELEVATING THE PRO-
FESSION OF THE EDUCATOR IN SOCIETY.

BY

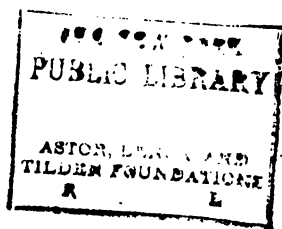
JOHN LALOR, Esq. REV. E. HIGGINSON.
J. A. HERAUD, Esq. J. SIMPSON, Esq.
Mrs. G. R. PORTER.

UNDER THE SANCTION OF THE CENTRAL SOCIETY OF EDUCATION.

LONDON:
PRINTED FOR TAYLOR AND WALTON,
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1839.

Educator
SS



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NOTICE.

THE sum of One Hundred Guineas, which had been subscribed for the purpose of being offered as a prize for the best Essay upon the following subject:—"The Expediency and Means of elevating the Profession of the Educator in Public Estimation" was, early in last year, placed into the hands of the Committee of the Central Society of Education, in order that it might be dealt with according to the intention of the Subscribers. The Committee having undertaken the task, immediately put forth advertisements inviting public competition, the result of which was, that twenty-four Essays were sent in.—These were placed into the hands of Henry Malden, Esq. A.M. Professor of Greek in University College, London, who, after a laborious comparison of the respective merits of the different Essays, adjudicated the prize to that of MR. LALOR, and named the other four Essays which are published in this Volume, as much superior to the remainder.

Under the circumstances, the Committee do not publish this Volume as a part of their regular series, and the several Authors of these Essays are wholly responsible both for the matter and expression. The Committee, however, by the fact of publication, mean to express an opinion that the Essays contain matter worthy of public attention.

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**THE
SOCIAL POSITION
OF
EDUCATORS,**

BEING

**AN ESSAY ON "THE EXPEDIENCY AND THE MEANS OF
ELEVATING THE PROFESSION OF THE EDUCATOR
IN PUBLIC ESTIMATION,"**

**TO WHICH A PRIZE OF ONE HUNDRED GUINEAS WAS AWARDED BY
THE CENTRAL SOCIETY OF EDUCATION.**

By JOHN LALOR, A. B.

(OF TRINITY COLLEGE, DUBLIN.)

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PART I.

THE EXPEDIENCY OF ELEVATING THE PROFESSION OF
THE EDUCATOR IN PUBLIC ESTIMATION.

CHAPTER I.

NATURE AND VALUE OF EDUCATION.

Experimental Education is yet in its infancy.—EDGEWORTH.

THE diffusion of just views of education, of the reforms which it needs, and of the manner in which they can be brought about, has long been a favourite object with those who believe that the condition of society, and particularly of its largest class, is susceptible of improvement. The progress of sound principles, however, has been extremely slow. Immense ignorance still prevails upon this subject, even among the classes called "educated." Works have been published indeed, particularly of late years,* abounding in true and enlarged views, which have given, and are giving, powerful impulses to thought;

* Simpson's "Necessity of Popular Education as a National Object."
-Wyse's "Educational Reform."—Mrs. Austen's translation of
usin's Report on the State of Public Instruction in Prussia.

but the task of public enlightenment is not to be accomplished by a few minds, however able and eloquent. It will require the efforts of innumerable labourers of various capacities. The most powerful can do but a small portion of the vast whole; the feeblest, whose arm is nerved by an earnest purpose, can do something. There is every reason, therefore, why any one who wishes well to the cause, should join in the struggle. If he can strike heartily but one blow, his attempt will not be in vain.

The present essay having for its purpose to show, 1st, The *expediency* of elevating, in the estimation of the public, the profession of the educator (or of those practically engaged in education); and 2nd, The *means* by which such an elevation can be brought about,—will be divided into two parts, corresponding to these two branches of the subject.

The chief difficulty with which a writer, who urges a reform in education, has to struggle, is the general ignorance of its *nature*,—of what it can do for mankind. If correct notions of its power were once impressed upon the public mind, so that men should feel the extent of their own educational want, improvements, which are now year after year vainly urged upon their attention, would at once be carried into effect. The utmost that is hoped, or dreamed by theorists, would be outstripped in action and practice by the energies of society, working out education, as they have worked out the arts dependent on the physical sciences. In attempting therefore to prove the advantage of giving increased social importance to the educational profession, it will be requisite in the first place, to point out how much more than is usually supposed is properly included in education, and to show something of its power over human happiness. The explanations necessary for this purpose will occupy a considerable portion of the first part. The

are essential to an adequate understanding of what follows,—except for readers who have already bestowed considerable thought upon the subject,—and to such this essay is likely to present nothing new. The bearing of these explanations will be readily perceived, when it becomes necessary to show that the goodness or badness of education depends almost wholly on the intelligence and moral qualities of those by whom it is carried on; in other words, that the character of education must correspond with the character of its professors. It will appear that the inefficiency of existing instruction arises from the incompetency of those in whose hands it is placed; and that society can never feel the power of education until it calls into existence a class of effective educators. It will appear, further, that, if the profession is inferior to every other in appropriate skill and aptitude, this is only the natural consequence of the low place it holds in public estimation, which deters any from entering it who can engage in more respectable callings; thus turning off intellectual power into other paths of exertion, and attracting little but the ignorance, the imbecility, and the needy reluctant talent to which other professions are unattainable. It will hence appear that the interest of society in the growth of morals and intelligence,—in all the rich and abundant blessings that flow from good education,—indispensably requires an elevation in the social position of the educator.

Education, then, does not mean merely reading and writing, nor any degree, however considerable, of mere intellectual instruction. It is, in its largest sense, a process which extends from the commencement to the termination of existence. A child comes into the world, and at once his education begins. Often at his birth the seeds of disease or deformity are sown in his constitution—and while he hangs at his mother's breast, he is imbibing

impressions which will remain with him through life. During the first period of infancy, the physical frame expands and strengthens; but its delicate structure is influenced for good or evil by all surrounding circumstances, — cleanliness, light, air, food, warmth. By and by, the young being within shows itself more. The senses become quicker. The desires and affections assume a more definite shape. Every object which gives a sensation; every desire gratified or denied; every act, word, or look of affection or of unkindness, has its effect, sometimes slight and imperceptible, sometimes obvious and permanent, in building up the human being; or, rather, in determining the direction in which it will shoot up and unfold itself. Through the different states of the infant, the child, the boy, the youth, the man, the development of his physical, intellectual, and moral nature goes on, the various circumstances of his condition incessantly acting upon him — the healthfulness or unhealthfulness of the air he breathes; the kind, and the sufficiency of his food and clothing; the degree in which his physical powers are exerted; the freedom with which his senses are allowed or encouraged to exercise themselves upon external objects; the extent to which his faculties of remembering, comparing, reasoning, are tasked; the sounds and sights of home; the moral example of parents; the discipline of school; the nature and degree of his studies, rewards, and punishments; the personal qualities of his companions; the opinions and practices of the society, juvenile and advanced, in which he moves; and the character of the public institutions under which he lives. The successive operation of all these circumstances upon a human being from earliest childhood, constitutes his education; — an education which does not terminate with the arrival of manhood, but continues through life, — which is itself, upon the concurrent testimony of revela-

tion and reason, a state of probation or education for a subsequent and more glorious existence.

The first inquiries then which present themselves are, whether circumstances act upon the mind at random, or according to any fixed and discoverable laws?—and how far is it in our power to control their operation? To these it can be answered, that the growth of the human being, from infancy up, in mind as well as in body, takes place, at all events to a *great extent*, according to fixed laws. The assertion is qualified simply to avoid certain controversies which have no practical relation to the subject. No one can observe the movements of his own mind, or the mental operations of another, particularly a child, without discovering the frequent recurrence of the same combinations of thoughts, or of thoughts and acts. When two sensations, or a sensation and an idea, or two ideas, have been frequently experienced together, the occurrence of one calls up the other. The name “table” suggests the idea. The first word of a familiar poem brings the others after it. A sudden blow excites anger. Frequent pain makes fretfulness habitual. Here we see the operation of *laws*,—laws of mind discoverable by observation of nature, like the laws of mechanics or astronomy. These must form the basis of practical education,—the science on which the art is founded. The practical art of education has regard to a small part only of the long train of circumstances which operate upon a human being;—namely, that portion which belongs to his early life, and which is within the control of others. In this sense education means the body of practical rules, for the regulation of the circumstances about children, by which they may be trained up to the greatest perfection of their nature.

The nature of the laws of the human constitution, and of the power which a knowledge of them can give us,

will appear more distinctly from a consideration of each of the three branches into which education is now, by common consent, divided—physical, intellectual, and moral. It is convenient to consider them separately, but each is intimately connected with the others. It will not be necessary to attempt, even in the most abridged form, a complete view of any one of these branches. A reference to a few principles in each, will be sufficient to show that by the general application of a system of education, adapted to the wants and capacities of human nature, the condition of society, and particularly of its poorer classes, could be greatly elevated, and a host of evils which afflict mankind avoided.

PHYSICAL EDUCATION.

The influence of the physical frame upon the intellect, morals, and happiness of a human being, is now universally admitted. Perhaps, the extent of this influence will be thought greater in proportion to the accuracy with which the subject is examined. The train of thought and feeling is perpetually affected by the occurrence of sensations arising from the state of our internal organs. The connexion of high mental excitement with the physical system is obvious enough, when the latter is under the influence of stimulants, as wine or opium : but other mental states,—depression of spirits—irritability of temper—indolence, and the craving for sensual gratification, are, it is probable, no less intimately connected with the condition of the body. The selfish exacting habits which so often attend ill health, and the mean artifices to which feebleness of body leads, are not, indeed, necessary results ; but the physical weakness so often produces the moral evil, that no moral treatment can be successful which overlooks physical causes. Without reference to its moral effects, bodily pain forms a

large proportion of the amount of human misery. It is, therefore, of the highest importance, that a child should grow up sound and healthful in body, and with the utmost degree of muscular strength that education can communicate.

There are a few common truths with respect to *food, air, cleanliness, and exercise*, which, if acted upon, would go far to accomplish as much for all children.

A regular and sufficient supply of nutritious food is essential to the healthful support of the body, and the proper developement of its organs. If the food is insufficient, the whole system suffers,—the blood is impoverished, and produces general debility of the organs and bodily exhaustion. The moral effect is equally injurious. The almost perpetual craving caused by insufficiency of food absorbs the attention, and while such a state of mind continues, it is next to impossible that any strong moral feeling or regard for others can grow up. In most cases, where the natural appetites of children are unsatisfied, it unfortunately arises from the narrow circumstances of their parents; but there are multitudes of instances in which abundant means for the performance of this first duty of a father are squandered in ruinous excitement. It is to be feared, too, that the cheapness, with which some schools recommend themselves to the public, is accomplished at the expense of the children, by curtailing the quantity, or lowering the quality, of their food. An excessive quantity of food is equally fatal to the bodily and mental health. Children eat to excess when their food is of various kinds or of a highly stimulating nature. The digestive organs become oppressed, and a train of disorders follow. Tyrannical ill temper is the mental result, and parents and friends reap the natural harvest of pampering and sensual indulgence.

Pure air is as essential as food to the support of hu-

man existence. When the lungs are forced to breathe an impure atmosphere, the blood, deprived of its needful supply of oxygen, imperfectly depurated, and corrupted still further by contact with unwholesome gases, spreads weakness and disease through the system. The difference between city and country children, which strikes every eye, arises mainly from this cause. Amongst the wealthier class there is, generally, a strong sense of the importance of pure air, and a corresponding anxiety to obtain it for their children. Even among these classes, however, there is much neglect, as in the ventilation of bedrooms; and often an injurious excess of caution, which dreads the least exposure to a breeze, and by confining children to the house, not only prevents sufficient muscular exercise, but deprives the expanding frame of the delightful and invigorating stimulus of fresh air. But the children of the poorer classes in large towns are the great sufferers from impurity of atmosphere. Living in narrow lanes and courts, in which accumulated filth is perpetually loading the air with noxious ingredients, they are crowded in small rooms, which seldom receive even the wretched ventilation that such places admit of. The inmates of such habitations sleep together in a space the enclosed atmosphere of which, even with the best ventilation in the day-time, would supply but a small proportion of the requisite quantity of vital air. With its absolute impurities it is nothing less than slow poison to the sleepers. In these rooms it frequently happens that the children, particularly the younger ones, who need air most, are shut up for safety in the day-time, during the absence of working parents. And when they are let loose, their sports take place in these same narrow lanes and alleys, where physical contaminations are the least evils that can befall them.

It is not easy to remedy these evils, but much may be done to diminish them. A good large play-ground should be considered an indispensable part of every school. Here, at least, the children might breathe as pure an atmosphere as large towns could supply, and, what is of not less consequence, feel practically its importance. Play-grounds would, indeed, frequently be expensive; but on what public object is expenditure justifiable if not on this, which so intimately concerns the health,—and through the health, as well as in a more direct manner, the morals of the people? It is not a good, but a mischief, to crowd children into rooms for the purpose of schooling, where there is no play-ground, and a supply of pure air is impossible. Yet, in all great towns, numbers of such schools may be found, in which on entrance the atmosphere is felt perfectly oppressive, and the children appear languid and restless, enlivened only by the casual opening of the door, to admit at the same moment a visitor and a stream of fresh air. The most open, airy, and healthful localities should invariably be selected for schools. School business should be frequently interrupted by a short run into the play-ground. A few minutes so used would infuse vigour into all proceedings. When the business of a class admitted of its being taken into the open air in fine weather, a master would often find the change sufficient to convert languor into alertness and attention.

Habits of cleanliness are both healthful and moralizing. The skin is an organ through which, by means of a constant but insensible perspiration, a great part of the waste matter of the human body is carried off. When it remains without washing for any length of time, the matter collected on its surface obstructs the minute vessels or apertures, of which it contains a greater number than an equal surface of the finest cambric, and pre-

vents the waste matter from passing out. The consequence is, that some of the other excretory organs are stimulated to an unhealthy action, — and this gradually produces weakness and ill-health, or some specific form of disease, as of the bowels or lungs. When we know that numbers pass through life, having scarcely ever given their entire persons a thorough ablution; that multitudes never dream of touching with water any part of their bodies but the face, the hands, and sometimes the feet, except during the extreme heat of summer, we can readily find in such habits the cause of a considerable portion of the disease which exists. The healthful action of the skin requires that its impurities should be removed by regular ablutions of the entire person. The delicious excitement of the first bath in summer, to those who discontinue bathing in winter, is chiefly caused by the stimulus given to the cutaneous vessels, and through them to the whole system, by the removal of the collected impurities of many months. Many, to whom entire ablution by bathing or sponging is a daily practice, can speak of its admirable efficacy in bracing and harmonising the system, and guarding it against the varieties of colds, coughs, &c. Such habits appear extremely troublesome and difficult of acquirement to those who grow up to mature life with opposite ones; but it is in our power, by education, to make them an essential part of the *nature* of the young. Children might be trained to habits of strict and entire cleanliness, which would never leave them, because they would make it far more painful to omit regular ablution than it now is to the most reluctant to practise it. If popular education did nothing more than create such habits in the children of the poor in towns, it would prevent a fearful amount of physical and moral disorder. Children habituated to cleanliness would make a change in the poorest abodes.

The most wretched garrets or cellars might and would be made clean. Attention to cleanliness in the dwellings of the poor must co-exist with some degree of self-respect and moral feeling ; and where these are, there will be improvement. Habits of cleanliness, made general, would change bathing from a luxury for the few into a necessary for the many. Baths of all kinds would become cheap and accessible. If a working man, exhausted with toil, could have (as under such circumstances he might) a warm bath for the same or a less price than a glass of gin or spirits, he would learn to prefer it, as a more agreeable and effectual restorative.

Exercise, everybody admits, is essential to health. Exercise is the great law for securing the health and strength of every part of the constitution, physical and mental. In this place, it is to be considered as promoting the action of the muscular system. The muscles of any portion of the body, when worked by exercise, draw additional nourishment from the blood, and by the repetition of the stimulus, if it is not excessive, increase in size, strength, and freedom of action. The regular action of the muscles promotes and preserves the uniform circulation of the blood, which is the prime condition of health. The strength of the body, or of a limb, depends upon the strength of the muscular system, or of the muscles of the limb ; and as the constitutional muscular endowment of most people is tolerably good, the diversities of muscular power, observable amongst men, are chiefly attributable to exercise. The fleshy, or muscular part of a blacksmith's arm, is dense and powerful like the iron of his own anvil. Now and then, individuals may be met with, — prize-fighters, gymnasticians, &c. who by careful training (which is simply judicious exercise) have communicated to every part of their bodies an extraordinary degree of strength, and brought out the muscles in a

corresponding developement. The astonishing feats of strength and activity performed by tumblers, rope-dancers, and exhibitors of various kinds, show what can be done with the human body by the same means.

It should be an important object in education, to give children a considerable degree of bodily strength. It is not merely of high utility for the laborious occupations in which most persons must pass their lives; — it is often a great support to moral dispositions. We should excite good impulses in children, and also give them the utmost strength of mind and body to carry them out. A child ought to be able to withstand injustice attempted by superior strength. Nothing demoralizes both parties more than the tyranny exercised over younger children by elder ones, at school. Many good impulses are crushed in a child's heart when he has not physical courage to support them. If we make a child as strong as his age and constitution permit, he will have courage to face greater strength. A boy of this kind, resisting firmly the first assumption of an elder tyrant, may receive some hard treatment¹ in one encounter, but he will have achieved his deliverance. His courage will secure respect. The tyrant will not again excite the same troublesome and dangerous resistance. This is certainly not intended to encourage battles at school, — far from it. But, until a high degree of moral education is realized, the best security for general peace among children of different ages is to give each a strength and spirit which no one will like to provoke. It will further give each a confidence in his powers, and a self-respect, without which none of the hardy virtues can flourish.

The gymnastic exercises profess to be scientifically adapted to the developement of the human frame; and many of them no doubt are so. They fail, or become in-

jurious, by furnishing no contemporaneous mental excitement, or by being used without regard to the health or strength of the individual. The instruments for a few of the most approved and agreeable of these exercises ought to form a regular part of school machinery;—the circular swing, vaulting frame, climbing pole, and some others. But the great desideratum in physical education is, a series of games of an exciting character, arranged so as to develop the different muscles of the body. The mere exercise of the muscles, while the mind is inert or averse, is comparatively of little value. The efficacy of exercise requires the direction of the attention and the muscular effort to the same point at the same moment.* Most of the common sports of children secure this; but they seldom require the operation of more than a particular set of muscles. It would be desirable to have games which should at once interest, exercise various muscles, and keep all the players as active as possible. Foot-ball, perhaps, is one of the best in common use. It keeps a whole field in high excitement and action. Ball in a fives-court is excellent, but can occupy no more than four at the same time. Leap-frog exercises the muscles of the limbs and loins in running and jumping, and the muscles of the loins and back in supporting. The game of battle-dore and shuttlecock is excellent for the arms and chest, and should be played with both hands, not only for the developement of the left muscles of the thorax, but also for the exercise of the left arm. Notwithstanding the unanswerable arguments of Franklin, the left arm labours under the grievance of entire neglect up to the present day. Cricket is a fine game; but there is little continuous exercise, except for the striker and the bowler.

* For a more full and interesting exposition of this and other laws of exercise, see Dr. A. Coombe's "Principles of Physiology, applied to the preservation of Health, and the improvement of Education."

Prison-base, hunt the hare, hoops, whipping-tops, are all good; but there is obviously required a set of games which, with an interesting purpose, would keep all engaged in them active, give full play to the voice, and call for the exercise of strength and activity in all the different muscles. Whoever shall supply this want, will confer a service of no ordinary kind on education. The want exists to a still greater degree in female education, most of the best exercises for boys being unsuitable for girls; but there are some, such as battledore and shuttlecock, and hoops, which answer equally well for both, and an inventive mind, with a knowledge of the structure of the body, could no doubt multiply them.

Besides the communication of health and strength, physical education includes training in certain bodily accomplishments or arts. A few of these, which should be common to all classes, require notice. Children of both sexes may easily learn to swim, and when acquired early, the power may be increased to a great extent. There is, probably, no exercise which calls into play such a variety of organs. It purifies the skin, and stimulates its entire surface by a uniform and gentle friction. The muscles of the trunk, neck, and limbs are strongly called out. A facility in swimming would be an additional temptation to bathing, and therefore to cleanliness. The use of the accomplishment as a means of self-preservation, or of saving the lives of others, needs no remark.

Reciting and reading aloud are physical accomplishments, with important effects, both physical and mental. Clear enunciation is not unconnected with clearness of mind. By careful management from early childhood this habit may be established, if the organs of speech are not defective. Speaking aloud is a powerful exercise of those all-important organs, the lungs, as well as of

various muscles of the lower part of the trunk. Perhaps, if the physical power of distinct and composed utterance were general, it would tend more than even a considerable increase of intelligence to free men from the influence of demagogues. Persons who happen to possess this power, in conjunction with a certain superficial fluency, exercise in public meetings an influence almost marvellous over men vastly their superiors in intellect and information. A loud voice does wonders at a time of excitement. If every man who had thoughts had a power of uttering them before assemblies of his fellow-citizens, the despotism of demagogues would be at an end.

Singing is another branch of physical education, if that indeed can be called physical which ought also to be an exercise of the intellect and still more of the heart, and which may become a powerful instrument for the refinement and moral elevation of mankind. Its physical use is considerable. It gives as much healthful exercise to the lungs and chest as reading aloud or recitation. But, as a spring of cheerfulness,—a means of tranquillising excited feelings,—a source of enjoyment when the exhaustion of bodily labour prevents the indulgence of more purely intellectual tastes,—and a mode of satisfying that desire of excitement which, in the intervals of business or study, is sure to present itself, and which, if it find no pure and legitimate gratifications, seeks those which are neither,—music is a blessing of which we can scarcely over-estimate the value. The faculty was not given to man to lie dormant. It is all but universal in the species. The kind may be rude where the taste is rude, but music, in some shape, everywhere gladdens man's existence. We can make the enjoyment more varied and intense by cultivation, and blend it

with the purest and most exalted feelings, instead of allowing it to add force to temptation by its alliance with vicious pleasures. Wind and stringed instruments are expensive; but the most perfect of all instruments, the voice, is within reach of all. At least, there are few children who, being begun with at an early age, cannot be trained to sing so as to derive and communicate pleasure. A fondness for music, even of the rudest kind, is a taste above the dominion of sense. It raises man above the level of brute appetite. A degree of cultivation, within reach of all, would make it a standard enjoyment. Love of music must bring innumerable gentle and kindly sympathies along with it. Whatever is greatest and most beautiful in thought, or nature, or in human deeds, finds fitting utterance in music, and through music finds a way to the general heart.

Music, thus appealing to the highest feelings, is a moral agent. It is also an organ of great power for the expression of religious feelings. The loftiest conceptions of the divinity—the profoundest adoration—the ideas struggling out of the depths of the soul of the power and beauty and goodness of God and creation, to which language, made up by the senses, seems so weak and inadequate—burst forth with the fullness of inspiration in the music of Handel; and who, with even the rudest power of appreciation, can listen to those immortal strains, without being raised into sympathy with the eternal aspirations of the highest minds for the spiritual and infinite?

In teaching children to sing, the simplest combinations, both of poetry and music, should be presented, but they should be beautiful as well as simple. The early associations are the most lasting. We ought to make them beautiful. The songs of childhood should be such

as may be loved in after-life, and may contribute to form a pure taste. In the infant schools, singing has received considerable attention, but has been much abused. Some of the rhymes in common use are miserable doggrel. It is an injury of no trifling kind, to blend the enjoyment of singing with such wretched compositions. When the importance of presenting images of simplicity and beauty through the medium of singing, in early education, becomes generally understood, it will seem a worthy office for minds of a high order to compose songs for children.*

It is unnecessary to pursue the subject of physical education farther. It opens a wide and important field for investigation. Enough has been said to show how large an amount of pain and suffering might be avoided by adapting education to the constitution of the human body, and how much a due cultivation of man's physical powers would contribute to his moral excellence and enjoyment.

INTELLECTUAL EDUCATION.

Intellectual Education has a two-fold object : first, the developement of the intellectual powers ; and, second, the communication of knowledge. The mere communication of a certain amount of knowledge, seems to be the object of a great deal of what passes for good education. But the matter of acquisition being ill selected, and the laws of the human intellect disregarded in the mode of presenting it to the mind, it happens that even this object is most imperfectly attained. *Words*, instead of *things*, form the staple of education ; yet the merest smattering

* Those who were present at the highly interesting lecture lately delivered at Willis's Rooms, by Mr. W. E. Hickson, will need no proof of the possibility of combining beautiful words with very simple melodies, or of the practicability of making singing a part of general education.

remains with most people, in after-life, of the languages at which so many of their early years are spent. Sometimes a certain amount of facts in history or natural philosophy is communicated in education ; but being addressed to the memory, and taken in passively, it leads to nothing. When ideas are admitted without any working of the reflective faculties, they take no root, but lie in dead, useless masses on the surface of the mind. The communication of even real knowledge, for its own sake, is of secondary importance in early intellectual education. The main thing is the formation of habits of correct observation and clear reflection. The mind derives its knowledge, in the first place, from external objects acting upon the organs of sense. Sensations being once received, the corresponding ideas undergo various modifications, by the processes of comparison, abstraction, reasoning, &c. When the impressions of sense are indistinct, the subsequent operations share in the uncertainty and imperfection. Intellectual developement, therefore, requires that the powers of accurate observation should be first unfolded. Clear ideas being furnished by them, the various intellectual habits of abstraction, classification, and reasoning, may be rendered quick and correct. The communication of knowledge in early education is primarily useful as the means of forming these habits. Education is a preparation for after-life. It should not attempt so much to communicate extensive knowledge as to excite the love of it. The results of the observations of the most eminent observers, received passively into the mind, are worthless, compared with the habit of observing for oneself. In the one case, a man enters life with cumbrous stores which serve no purpose, because he knows not how to use them. In the other, he comes with a slender stock thoroughly at command, and with skill to increase it by daily fruits of original observation and

reflection. Many children, the wonders of admiring circles, turn out common-place men, because their acquisitions are never converted by mental assimilation into part of their own nature. Others, pronounced idlers, while in fact they are developing their faculties after a fashion of their own, stand out as men, and take a lead in the business of life.

The developement of the intellect begins in the infant. He is perpetually receiving sensations from the objects about him; and while awake, he is constantly seeking to get things within his grasp, to feel them, and see them. There is an impulse within him to find out the properties of every object he meets with, so fresh and vigorous, that it may well seem enviable to students dulled by exclusive intercourse with books, and long abstraction from the actual world. This precious activity ought not to run to waste. It is in our power so to guide it, that instead of dim and imperfect impressions, speedily overlaid, confused and obliterated by other dim and imperfect impressions, the child shall constantly receive from without clear sensations, and by gradual steps attain full and correct ideas of the objects about him. We can present real objects to his senses in a certain order, and in such a manner as to attract his attention; until he becomes perfectly familiar with their sensible qualities. When he has got the idea of an object, or of one of its properties, and not before, we can give him the name. The name given when his interest is excited, will be firmly associated with the idea. The child's attention is first drawn to the simplest sensations. The elements being clear, their combinations will be taken in clearly; and the perceptions of resemblances or differences must be also clear. Thus, by gradual steps, of which each is clear and certain, the developement proceeds.

For the effective promulgation of this great principle

of teaching by reality, which all philosophy of the mind supports, and which is destined to revolutionise education, the world is indebted to PESTALOZZI. It is practically exemplified in the well-known "Lessons on Objects," of Miss Mayo, in which the lessons are arranged so as to develop successively, by real objects, the faculties of observation, comparison, classification, abstraction, and to lead to composition.

The child's strong impulse to acquaint himself with things, must not be blunted by a premature attempt at teaching him to read, or by that absurd and confusing process, as it is commonly practised, of teaching him his letters. The child must know many things before reading or spelling. The principle of submitting objects in a certain progressive order to the examination of his senses, must be the basis of his intellectual education; and the habits of correct observation so formed, must be systematically exercised, so as to ensure their continuance throughout his existence.

Upon this knowledge of things, as a basis, the child acquires his mother tongue, never learning any word until he has had the idea, and felt the want of the name. Names, however, are for the most part complex sounds, and a very considerable and careful training of the organs of speech is necessary, before they can be uttered correctly. Here also a progressive order must be observed. We should begin with the simplest words, and gradually lead the child to the pronunciation of them, by requiring him to repeat after us the simple sounds of which they are composed. The child teaches us so much himself when he begins with some such word as "ma," or its repetition, "mamma." The syllable "ma," is composed of two simple sounds, a vowel and a consonant. A mother, without any knowledge of the principle, often exemplifies it, when she pronounces this syllable for the child's imita-

tion. She makes the two distinct sounds, *m*, and *a*, (as in bar,) with a slight interval. She does not pronounce *em*, and *a*, (as in fate,) the *names** of the letters, but she goes through the peculiar closing of the lips, by which *m* is produced in combination, and then sounds *a* as it is sounded in the word. The child imitates each motion, and at length utters the combination. In the same progressive manner, in which a child learns to take in the most complex sensations, and to conceive the most complex ideas, his organs are brought to utter the most complex sounds correctly, and words become associated in an indissoluble union with the sensations and ideas they represent.

This is the basis, the only secure basis, on which to raise up a strong and clear intellect. When the first impressions are clear, and all the words that are known represent clear ideas, the processes of abstraction, classification, and reasoning may be made prompt, vigorous, and true.

At a very early period the child should be led, still from observation of real objects, to form ideas of number. And here also the progress must be by the most gradual steps. One finger, two fingers, three fingers. One finger and two fingers are three fingers. He must remain for a considerable time in the simplest and most obvious ideas. Here, if possible, more than anything else, is it necessary that each idea should be, as it were, worked into the texture of his mind, before he proceeds to the next. The most complex combinations of number are made up of the simplest ideas; and, with many persons, ideas of number continue through life indistinct, because the simple elements of which they are composed were never clear in their minds. There should be none

* We must be careful not to confound the *names* of the letters, as *bee*, *see*, *aich*, double *u*, with their *sounds* in combination.

of the "senseless parrotting" of the multiplication table, but a progressive attainment of real ideas of number from real objects,—addition and subtraction from real addition and subtraction; and from these that species of repeated addition which is called "multiplication," and that species of repeated subtraction which is called "division." Ideas of number, and of the elements of calculation, being obtained from real objects, and from different kinds of real objects, the mind may be led to clear *abstract* ideas of number. Clear ideas of number tend powerfully to general clearness of mind, and affect many subsequent acquirements. Confused ideas of number spread a haze and dimness over the whole field of knowledge.

Amongst the properties of external objects, of which the child obtains the knowledge by his senses, his attention may be early directed to their size and distances, and he will readily take in the simple ideas of measurement. He will have no difficulty in finding one thing to be longer than another, and, with the help of his clear ideas of number, one thing to be twice or three times as long as another; and two things, which cannot be brought together, to be equal, by finding both equal to some third thing. His eye and hand should be exercised in measuring, and the engagement of both will interest him, and gratify the impulse to mental and bodily activity, which is almost incessant in childhood. Real measures of every kind, linear, superficial, solid and liquid, and weights,—as inches, yards, linear, square, and cubic feet, quarts, bushels, ounces, and pounds,—should be set before him, until his eye and touch are perfectly familiar with them. These should take the place of the tables of weights and measures, which, with so bold a defiance of common sense, as well as of the laws of mind, are given to children to be committed to memory, before they have a glimmering of their meaning.

From ideas of distance, he will easily and naturally proceed to examine the position of external objects. Being presented with the simplest ideas of position, as straight lines, angles, &c. he delineates them on paper, or a slate, from the outlines of objects progressively set before him. He is gradually led on to many of the relations of triangles and circles,—the elements of geometry and of linear drawing.

When the eye has been in some degree trained to the observation of form, and the hand to the imitation of outline, the child may begin to read; not with letters, but sentences, containing words of which the object is before his eyes. He will learn the letters of print by a species of analysis, and by attempting to form them with his pencil, and his formation of the writing character will be much more free and rapid by the accuracy and pliancy which drawing has given to his eye and hand.

When people attempt to teach children geography, by compelling them to commit to memory a number of proper names, it is almost needless to say, that they are following that wretched system of word-mongering which has so long reigned supreme in every department of education. When they set a globe or a map before his eyes, they do what is, indeed, much better, but they still begin at the wrong end. Here, as in every other branch of intellectual instruction, we ought to begin with the *existing experience* of the child, and evolve out of it, by the most gradual progression, what we want him to know. We must begin with the reality which is *in him and around him*, and make known to him what he cannot see, by means of that which is before his senses. A map, or plan, of the school-room or the play-ground, which he should be led to draw for himself, ought to be his first lesson in geography. This should be followed by one of his own town or district, which he can verify

by personal observation. When he thoroughly understands the relation which a map bears to the reality, he may be led to the map of his country, not crowded with names, but a simple outline, with the principal mountains and rivers, and a few great towns marked. In conceiving the extent of a large country, or of the globe, his clear ideas of number, acting upon the real distances, which he knows will secure clearness in the combined ideas. The *natural* divisions of the earth should be the first learned, and the productions, tea, cotton, &c. and animals which are before his senses, referred to their several homes.

Naturally connected with ideas of the surface of the earth, are those of remarkable events in different places, and of the past history of the earth's principal inhabitants. Although history, properly so called, should be perhaps the latest of all studies, there are certain leading ideas of great events and characters, which may be advantageously made known at an early period. As a basis of this knowledge the child must be led to the measurement of time. And here, as before, he must begin with what is within reach of his senses (or what may be popularly said to be so). He must learn the comparative lengths of small portions of time,—as a minute, an hour, a day, a week. He should be led to think of the trifling events which he can recollect, in the order of time,—his getting up in the morning—his coming to school—his first lessons—his game in the play-ground. Having learned to conceive events of his own experience, in the order in which they occurred,—extending back over a continually increasing period,—his clear ideas of number acting upon these clear ideas of his own little chronology, will lead him to a conception of the chronology of the human race. The chronological order will be found the most natural and easy way of present-

ing such interesting facts of past history, as the child can comprehend.

Even if education were carried no farther than this, how great would be its effects! How superior a race of men might be produced by such a system thoroughly worked out! What power of observation, arrangement, and deduction,—what rapidity of eye and dexterity of hand, would be ready for application to any branch of the business of society. What independence of judgment would be generated in such men, by the sound and practical nature of their acquirements. Yet what modesty, from a just apprehension of the extent of knowledge above them; and what a tendency upward and onward, from the spirit of progression infused into all their labours.

It is plain, however, that if circumstances admitted of the education being carried farther, the same principles might be continued. The lessons on objects would flow on easily into complete courses of Zoology, Botany, Mineralogy, and Geology; the principle being strictly adhered to of examining real objects, when procurable, and when not, of using good pictures. Geometry, Algebra, Trigonometry, and the higher branches of mathematics, would easily follow, upon the thorough comprehension of the simple relations of number and position. The different branches in Natural Philosophy, exhibited by progressive experiments, would be not so much a labour as a recreation.

There are two deeply important branches of study, which, as they are seldom considered proper to form a part of early education, deserve particular notice. They might be included under the single head of the study of the human constitution, but this at once presents two great divisions, which it is more convenient to consider

apart. *Every child* then might be made to possess considerable acquaintance with

1. The structure of his own body.
2. The structure or constitution of his mind.

It ought to require little reasoning to prove the utility of making these studies a part of general education. Indeed, if education were not beyond all other things governed by mere prejudice and custom, this kind of knowledge would seem the most fitting for universal acquisition, as concerning all men alike and affecting all pursuits. A knowledge of the structure of a man's body, acquired in early life, would prevent many injurious practices, which, in most cases, are persevered through ignorance,—such as want of cleanliness, deficient ventilation, excessive or insufficient exercise,—or action of diseased organs. People may be told for ever that they should have a regular supply of fresh air: they assent in words, and forget it because it does not get into their thoughts. A single exposition of the use of the blood, and of the part performed by the lungs, in fitting for its purposes, would stamp the idea deeply, and arouse the mind to act upon it. A thousand precepts against the hideous distortion caused by tight stays would not be half so effective as an exhibition of the organs in the cavity of the thorax,—or a discovery of the facility with which the lower ribs may be bent by pressure. Knowledge of this kind would be an effective aid to physical education. It would remove a host of popular prejudices. It would destroy the trust in confident empirics, and the distrust of regular practitioners. It would enable a patient, and those about him, to afford to medical attendant that hearty co-operation which in nine cases out of ten facilitates—if it is not requisite to—recovery. To females the study is peculiarly needful. “The theory of society,” in the words of Dr. Southwoc

Smith, "according to its present institutions, supposes that this knowledge is possessed by the mother." She is intrusted with the first and most important part of the physical and moral education of the child. Mothers, in fact, make society what it is; for the physical and moral tendencies which make up character, are generally communicated or excited before the child passes from the sphere of his mother's influence. There is thus a two-fold necessity for making this study a part of female education,—to enable women, as individuals, to protect their own health and co-operate in their own physical education, and to enable them as mothers to do all that enlightened reflectiveness can, for the happiness of the beings intrusted to them. In addition to these great and obvious utilities, the study of man's physical structure deserves a first place in education, as matter of science. No object in external nature presents combinations so varied and beautiful, or instances of adjustment so likely to fill a young mind with wonder and veneration, as the exquisite mechanism of life.

Nor can it be doubted that a knowledge of the human structure, not vague and general, but with considerable minuteness of detail, can be conveyed in an agreeable manner to children. The well-known publication of Dr. Southwood Smith, on the "Philosophy of Health," contains an account of the structure and functions of the human body, which is not only a model of beautiful exposition, but has been found in practice an admirable manual for imparting this kind of knowledge. The whole, or in any case, the fifth, sixth, and seventh chapters, of the first volume, might be acquired in no very long period; and there is no existing school study which it would not with great advantage displace. Upon the principle of teaching by reality, the objects themselves should, as far as possible, be presented. A collection of human bones

ought to form a part of the apparatus of every school. An idea might be formed of several organs, from an exhibition of those of animals. A sheep's heart, for instance, which might always be procured, would give a vivid conception of the human organ, and so of others. The deficiency of real objects might be supplied by coloured anatomical plates, which, like many other expensive articles, would become cheap, if a general sense of their utility in education led to an extended demand for them.

A knowledge, not quite so accurate, but still sufficiently so to serve many important purposes, of the powers of his own mind, might also be communicated to the child. Much of the misery with which the world abounds is the result of acts performed from impulse without reflection. To those whose attention from childhood has been absorbed by external objects, so as never to have been directed to the operations of their own minds, it seems the most natural thing in the world to give way to a strong impulse. To pause upon the trains of their ideas and feelings, and subject their impulses to examination, are to some persons impossible, and to most extremely difficult. The unpleasantness of the effort accompanying these states of mind, hurries men for relief to any decision. There are few persons unsuccessful in life who cannot trace their misfortunes to some inconsiderate impulse, — some course determined upon hastily to escape the painful balancing of reflection. Habits of reflectiveness are essential to steadiness of conduct; and they may, by early training, be made easy and familiar as the series of complicated muscular motions, by which the hand goes through the process of writing.

A child, whose faculties have been properly called out by previous intellectual training, will have little difficulty in receiving correct notions of the use of his organs of

sense—(he will be familiar with their material structure from the previous study)—in giving him a knowledge of the sensible qualities of external objects. He will readily discover that what he has once seen, felt, heard, tasted, or smelt, may be remembered; and thus, that of all sensations there are corresponding ideas. The synchronous and successive associations—the combination of several into one, and the separation of one into several—the mental grouping of like objects together, under one name, and the mental separation of unlike ones—the detection of the different relations of position, proportion, resemblance, difference, and comprehension, and of the composition of the trains called processes of reasoning—in short, the whole phenomena of intellect will easily follow. Nor will it be difficult to make the child discover, that there are certain motives or desires which lead him to act as he does; that he eats in obedience to the impulse of appetite; that he strikes from anger, or desire to do others injury; that he is pleased when others approve of his conduct, and pained by their disapprobation; that he loves certain individuals, and would give up his pleasures for theirs; that it is pleasant to make others happy; that some of these desires require to be controlled, and that all are to be regulated by the reasoning faculties. In the acquirement of this knowledge the young mind would be led to turn its attention upon itself, and so to form habits of self-examination. A great insight into human motives would thus be gained, and an extraordinary correctness of moral judgment both on self and others. Reflectiveness, the true soil for the growth of whatever is best in character, would be made general; and the public opinion of a school would acquire such a justness and force, as to become a powerful engine of moral education. It would be difficult to point out a book perfectly adapted to give this knowledge to chil-

dren. The purpose might be answered by a judicious abridgment of Brown's Lectures, or, still better, by a small compilation from the works of Berkeley, Hartley, Adam Smith, Stewart, Brown, and Mill, and the phrenological writings of Mr. Coombe and some others; avoiding all great disputed questions, and confined to those expositions of the human faculties, which may be considered as established. As matter of science, and as affording perpetual illustrations of the Divine wisdom and goodness, the philosophy of the mind is even more deserving of a place in education than the study of man's physical structure. The double necessity of making it a part of female education holds likewise; for in addition to its use for moral guidance and self-government, it is especially needful for the mother, to whom nature and society intrust the early rearing of the child.

Other sciences, as Political Economy, the elements of which ought to enter into general education, need not be particularly remarked upon.

There is one subject which requires a short consideration before passing to the third branch of education, or that which relates to the formation of moral character.

It may be thought extravagant to propose the cultivation of a taste for poetry as a regular part of education, especially for the poorer classes. Yet, education, which seeks to develop the faculties of a human being, must be very inadequate if it neglects the culture of the imagination. The power of poetic creation is, indeed, the rarest of endowments, but the power of enjoyment is general. The highest human mind differs not in kind, but in degree, from the humblest. The deepest principles of science discovered by the slow toil of the greatest men, the loftiest imaginings of the poet, *having once been revealed in the form of human concep-*

tions, and embodied in language, become the common property of the race, and all who go out of life without a share in these treasures, which no extent of participation diminishes, have lost the richest portion of their birth-right. Man rarely feels the dignity of his nature, in the small circle of his common cares. It is when brought into communion with the great spirits of the present and the past,—when he beholds the two worlds of imagination and reality, in the light of Shakspeare's genius,—or is filled with the sacred sublimities of Milton,—or from Wordsworth learns the beauty of common things, and catches a glimpse of those “clouds of glory,” out of which his childhood came,—that he feels the elevating sense of what he is and may become. In this high atmosphere, so bracing to the moral nerves, no selfish or sordid thoughts can live.

But assuredly there is no class in society to whom the sustainment of such communion is more requisite than to the largest and poorest. The harshness of the realities about them requires its softening and soothing influence. It is a good which they may have with no evil attendant. Its purifying excitement may displace stimulants which brutalize and degrade them. Let it not be said that a poetic taste would turn their thoughts from their occupations, or fill them with discontent. Their thoughts will and must fly at times from their occupations, and find forgetfulness in snatches of drunken revelry, from which they return to labour with double distaste, in mental and bodily exhaustion. A power of enjoying the beauty of poetic creations would afford an easier and far more delicious oblivion of their sorrows. It would send them back tranquillised and refreshed—re-animated with hope and faith for the continued struggle of existence. While poetry continues a rare enjoyment, a taste for it may sometimes suggest vain ambition and

discontent, but let it be made a universal possession, and it will no more puff up than the common capability of mechanical or manual labour. But it is sufficient for the argument that poetry appeals to faculties common to all. That is our warrant for their educational development. Who shall pronounce that capacities given by God ought to lie idle? Who shall put out the love of beauty which he has kindled? Who shall exclude the bulk of mankind from that rich heritage of noble thoughts, which has been bequeathed, with no restrictions, to the whole human family?

The practical working of this part of education will have many difficulties; but none which enlightened observation must not ultimately overcome. A taste for poetry, of course, can only be awakened in a child by a mature mind which possesses it. Simple and progressive pieces, chiefly of narrative, containing natural sentiments, should be presented as a pleasure and a reward. Selections might be made from Goldsmith, Cowper, Scott, Mary Howitt, and others. With constant care to avoid disgust by too long continuance, by unintelligibility, or by exciting the associations of a task, the child would feel poetry an enjoyment, and his powers of appreciation would gradually unfold themselves. The use of tales about fairies, genii, and other supernaturalisms, or of juvenile novels in childhood,—their applicability to individual characters — the means of cherishing a love of the beautiful in art and in nature—in a word, the culture of the imagination is a deeply interesting and almost untrodden field of investigation; but the present purpose does not require the further prosecution of the topic.

MORAL EDUCATION.

The human body may attain its noblest perfection of health and strength—the observation may be acute—the

intellect profound—the imagination rich ; and yet these varied and glorious powers be turned to evil. Strength may support tyranny, acuteness and depth raise up obstacles to truth, and imagination spend its gorgeous eloquence in the service of the basest vices. The work is incomplete, if the moral nature remains uncultivated. Physical and intellectual education aim at the perfection of the instruments, which may become splendid implements of evil, if moral education does not succeed in regulating the power which is to use them.

When the child is hanging at his mother's breast, his moral education is going on. His impulses are growing into those habits of action, which will constitute his moral character. His pleasures come from his mother, and his pains are relieved by her. His little heart is drawn towards her with the first movements of affection. By her, and at this early period, the foundation of moral education ought to be laid. His dawning feelings should be watched over by a patient and thinking love. His affection for his mother should be gently led to embrace other beings, and raised reverently to God, as the cause of all his happiness, and the living Father of all.

It would be idle to expect, however, in the present state of society, that the mother's precious opportunities should be generally made use of. Many minds must bestow their energies upon education, before mothers can be brought to feel their most important duties, or become capable of discharging them. Meanwhile, the practical course is to consider what can be done for moral education, by the professional educator.

In the first place, he must seek to supply the omissions of the mother. Having obtained as much power as possible over the pains and pleasures of the child, he must use it to obtain the child's affection. Nothing but real fondness will do this. The teacher should

struggle to have a mother's sympathy with the pains and pleasures of the child, and aim at its utmost present happiness consistent with its future good. Real affection, which will manifest itself not merely in action, but in every look and tone, will not fail to meet a return. The human heart, and particularly the child's heart, "leaps kindly back to kindness." By the love thus excited, the moral character must be unfolded.

The affection of the child soon shows itself in little acts of kindness to those whom it loves. Every such act should be acknowledged, not with praise, but with affection in return, showing itself in its natural language of looks and caresses. Nothing is too trifling to deserve notice. The first buddings of the infant feelings must be feeble, and a slight chill may wither or destroy them. Only by the most delicate and assiduous cultivation, can they be reared up to their full vigour and beauty. When a child offers some little gift, great to him, and which he thinks must be equally pleasurable to us, if we slight or neglect it, he is hurt and confused. The good impulse is disappointed, and therefore weakened. If we cause him to feel that he cannot make us happy, he will cease to make the attempt : and so love perishes in his heart. We should attend to every act of kindness, think of it as it is in his thoughts, and respond to the feelings which prompted it. We must, if possible, not let one of those precious impulses be wasted, but so treat them as to encourage a repetition, until they acquire the strength and permanence of habit.

If we select the moments when a child is enjoying some particular pleasure, to point out to him how others may be made to enjoy pleasure also, his sympathy will be excited, and his efforts prompted to communicate happiness. His attention may easily be drawn to the symptoms of suffering in others, and his natural impulse will be to

relieve it. We must be careful, however, not to excite his feelings of compassion, except where he can do something to alleviate the pain which calls them forth. When his good impulses are watched, and his little acts of kindness receive the sympathy which is their due, the kind dispositions will be strengthened into habits. He will find it a delight of a very exquisite kind, to communicate happiness to others. He will find additional satisfaction in the increased kindness and esteem of those about him, and he will find his own little pleasures made doubly sweet by being enjoyed along with companions.

But RELIGION ought to be the basis of education, according to often repeated writings and declamations. The assertion is true. Christianity furnishes the true basis for raising up character; but the foundation must be laid in a very different manner from that which is commonly practised.

In nothing is more ignorance of the nature of the human constitution shown, than in the modes by which it is attempted to implant religion in the young mind. In no other part of education, (where almost all has been empiricism, and practical denial of the existence of mental laws,) has there been so resolute a disregard of the dictates of common sense; and the general cowardice of opinion on such matters has tended to perpetuate absurdities in defiance of repeated exposure. It must be admitted that to love God, and our fellow-men, is the great law of Christianity. It is not enough that these principles should be mere conclusions of the intellect, still less that they should dwell only in external profession. They should have possession of the innermost stronghold of man's heart. They should enter into his home of familiar and cherished feelings, and be blended with his ruling motives, that they may have power to inspire him with allegiance to the law of duty in the

most trying contingencies, and to uphold him in the shipwreck of earth's hopes and happiness.

Now, if the love of God, including, as it must, the steadfast faith in the tendency of his works to good, is to be the great central reality of human existence, how may we lay the foundation for it in the mind of the child? By the constitution of his nature he loves those things which excite agreeable feelings, and dislikes their opposites. Things kind, beautiful, and harmonious, are loveable; things cruel, severe, discordant, tedious, are fearful and hateful. If, therefore, we begin to lead a child to God, by teaching creeds or catechisms beyond his comprehension, or by causing him to read and repeat Scripture, before it can excite ideas, we do indeed manifold mischief, but we do nothing to excite affection. We present no images of beauty and love to fill his heart with delight, and we leave no impression, but one of tedium from listening to or repeating unintelligible sounds. If, however, we do not content ourselves with such mindless repetition, but succeed in communicating distinct impressions, not of the merciful and loving Father, the Author of the infinite variety of our happy feeling, and of the wondrous beauty with which creation teems, but of the Avenger, and terrible Judge, who will inflict everlasting torture on transgressors,—then, we not merely fail to excite love to God, but lay a lasting foundation for feelings which, as long as they exist, render that love impossible. If “perfect love casteth out fear,” it is because these feelings are mutually destructive. Terror is opposed to love. It is allied to hate, and wants only courage to show abhorrence. If we make the idea of God terrible on the impressible and retentive mind of childhood, religion will become a painful weight, which ordinary minds will escape from when they can—which the more feeble (often, like Cowper, the most finely

organised of our race,) will sink under — but which the vigorous few will, at maturity, fling boldly off, incurring, as the cost of their mental freedom, whatever injury to their moral nature may follow from the loss of their early faith.

Infinite, therefore, is the mischief of disregarding the operation of the laws, according to which the Author of nature has made our feelings to grow up; and incalculable would be the good of humbly following those laws, in rearing up the religious being of the child. By the delight which he has in loving human beings, his mind may be raised in affection to God. The reality of human love, is the germ of that deeper purer love, or rather loving veneration, with which it is the highest characteristic of the human mind to regard the Deity. The moments of enjoyment, in which the little heart is full of gratitude, — of vague, indistinct, but loving impulses, — should be seized to give the idea of the great cause from which its happiness springs. The idea should be associated with everything that is pleasant and beautiful, and invested with the parental character, to which the love of human parents can be extended. We shall thus make the love of God a reality. If we continue to link it more and more closely with whatever is dearest, by systematically calling it forth, in conjunction with the operation of all faculties, and by making it enter into all enjoyments, it would acquire that mastery over the character which our present ignorant and neglectful treatment of children insures to the lower passions.

Whatever is beautiful or noble in conduct requires only to be presented to the young mind to excite its sympathy and admiration. The New Testament, properly used, is the best of all books for a child, as well as for a man. Its stories, so simple and beautiful, are exactly fitted to attract his attention, and supply his imagi-

nation and moral feelings with the food proper for each. Used with a constant regard to its effect upon his thoughts, so as to stimulate his mental activity and give it a right direction, it must be a grand instrument of moral and religious education, even in their very early stages. The deeds of great men—of those who have acted and suffered in all ages for the benefit of their fellow-creatures—will likewise have immense power. The histories of the Oberlins, the Pestalozzis, the Howards, and the Clarksons, the true heroes of our race, are the best commentaries on the Christian Scriptures. These chosen missionaries of God have left no richer heritage behind them than the unconquerable and self-sacrificing zeal for human improvement, which their example will inspire in generation after generation.

But, while we should commence the child's moral education by surrounding him with all influences of love and happiness, and lay the foundation of Religion deep in his nature, by associating its primary ideas with what is most loved, it does not follow that we should withhold all knowledge of God's severer dispensations. The great law of education, as of all science, is Truth. We must lead the child to know things as they are, and, therefore, he must know what is terrible in appearance, as well as what is kind in God's dealings with mankind. But if there be some aspects of the providential dispensations so awful that the firmest faith cannot look upon them with a steady eye, of how much consequence is it that the feeble and susceptible mind of childhood should be pre-occupied with ideas which give it strength while they excite its love, before it is acquainted with those that are fearful. The first feelings colour the after-life. When a child's first impressions of the Divine Being represent him as a loving father, and when these have been confirmed by repetition, we may gradually show

to the opening reason that it is sometimes the part of a father to chasten those whom he loves. As the child's faculties ripen, we may lead him more and more to understand the wholesomeness to the moral being of many of the miseries and misfortunes of life, until he is left at maturity in the best plight that the care and culture of others can leave him, to combat the temptations of the world, and struggle with the awful mystery of evil. Thus by acting on the mind according to the laws of its moral developement, we might insure that whatever peculiar doctrines the individual afterwards took up, the great moral principles of Christianity would have taken root in the depths of his nature, and would be interwoven with his earliest prejudices. The spirit of love and hope, and faith in good, would remain unshaken by calamities, shedding perpetual light on the dark and thorny path of life, revealing in the present evil the future good, and clothing the changeful incidents of this shifting scene with the hues and harmonies of a better existence. We can, indeed, scarcely conceive the purity, the self-denial, and the power, that might be given to the human character by systematic developement. Recollecting how the finest minds have had to struggle with bad passions strengthened before the maturity of reason, and how much power has been expended in those internal strivings, who shall set limits to the moral force which might be attained by one trained from the first to combat and keep down its selfish impulses? What mighty object for the regeneration of mankind might not be accomplished by a mind impelled from the outset in one direction, and instead of working with what energy remains after its self-conflicts and dubious wanderings in speculations darkened by passion, directing its full unwasted endowment of WILL against external obstacles?

Veracity—truthfulness in thought, word, and deed—is a first principle of morals. It would almost seem as if we need not teach children truthfulness, provided only we could avoid teaching them falsehood. The child's impulse is unreservedly to believe, and to speak the truth. We teach him doubt and falsehood. We teach him doubt by repeatedly deceiving him. We teach him falsehood by our own example, and by making it easier for him to say what is false than what is true. That truth is the natural impulse of the mind, is manifest from the slightest consideration of the laws of its development. The ideas of the objects or events which have had words associated with them, (*i. e.* which the child has learned to speak of,) invariably call up in his mind those words and no other. If the child is questioned about any particular occurrence, the words which describe what he thinks to have taken place, are precisely those which present themselves. The ideas in his mind call up the words which have been associated with them, and it requires an effort to reject those, and call up others expressing something which did not take place. This effort the child makes only from a *motive*, and after he has seen it made by others. We use words to him expressing what he discovers to be contrary to the fact. We parry some inconvenient query by an invention ; or we attempt to quiet him by threatening something frightful, which does not come. He witnesses falsehood in many of the daily transactions of life. Thus, the natural association between words and the things they represent is broken. He soon learns the convenience of falsehood. He is questioned as to some little mischief, which he, without suspicion or hesitation, confesses ; and he is punished. He sees a servant or a play-fellow escape by denial. He associates punishment with confession, and impunity with falsehood.

We must take care of this. Our intercourse with children, and, if only for their sakes, with others, should be marked by perfect truthfulness. It will preserve the confidence of the child, which is one of the most powerful, nay, indispensable, instruments for his improvement. His own veracity we must preserve at all events. Full frank confession should always obtain its reward of approbation, even if it does not wholly remove the displeasure at what has been done wrong. This fearless spirit of truth, so beautiful in childhood, and the companion of all noble virtues in mature life, requires only not to be withered in its first shoots by severe rebuke, or cold displeasure. Severity is one of the chief causes of falsehood. It excites terror, and terror seeks refuge in deceit. Fear will oppose falsehood and cunning to the force with which it cannot openly contend. The acuteness of the mind is tasked to devise the means of successful duplicity, and its beautiful structure runs out into a distorted developement, which future training can do but little to alter. We must preserve therefore, in our own affairs, a supreme regard to truth. We should hold it up as a glorious principle worth suffering for, and show our warm admiration for those men who in various ages have chosen neglect and poverty, and death, for truth's sake.

It would, perhaps, be generally admitted that, upon these great principles of love to God and to man, and perfect truthfulness, (if the two former do not include the latter,) we ought to shape the moral being. This would seem less difficult if the mind were, as Locke supposed, like a sheet of white paper on which we might inscribe what characters we pleased. Our task is very different when we know that it is a germ with distinct tendencies folded up within it, and that, although we may make it flourish or decay, the form which it will take

is not what we might arbitrarily determine, but one mainly depending on its own internal forces, and which can be only modified by the treatment it receives from us. We are not, then, to expect that by mere appeals to the child's capacity for loving, and his impulse to truth, he can be made loving and truthful; these feelings are obstructed and modified by other powerful impulses, which show themselves at the earliest period of his being. Such are the animal appetites; irascibility, or the impulse to anger; fear; love of distinction or attention;—these impulses are perpetually crossing the more elevated ones; and by one or other, the character is borne along. The main difficulty in moral education is the subjection of these impulses (their suppression being neither possible nor desirable) to the higher feelings. And here, as elsewhere, we must be guided by the laws, according to which these passions are strengthened in the mind.

The appetites necessary for the preservation of our physical frame are felt at the earliest period of life,—hunger and thirst are among the first sensations of the infant. They are, for a long time, the strongest and most constantly recurring of all impulses. This arises, necessarily, from the constitution of the human being, which requires that its physical powers should be the earliest developed, afterwards its observational and intellectual, and lastly its moral faculties. Hence it happens that the impulses for the satisfaction of these wants, which we have in common with animals, are confirmed by repetition into *habits*, long before the higher principles of our nature. We cannot alter this: and our business is, first, to avoid any more excitement of those appetites than is necessary for the fulfilment of their functions; secondly, to prevent them, as far as possible, from coming into collision with the higher impulses of justice, kindness,

generosity ; and, lastly, when such collisions cannot be prevented, to strengthen the child's better nature to deny the appetite.

In the first place, we must avoid all undue excitement of the appetites. Children are often treated as if eating and drinking were their only pleasures. They are made the great rewards, — the motives of action. "Learn your lesson, and I will give you a sugar plum." "Be good boys, tell the truth, and you shall have a peach after dinner." Sugar plums and peaches are made to sweeten the bitters of intellectual exertion and moral conduct. By exciting the imagination to work upon the appetites, we open an indefinite field for their extension, and we subject to them the intellectual and moral being. The pleasures of eating and drinking fill the thoughts, and ingenuity is tasked to obtain them. The character is borne onward by one impulse, acquiring intensity by daily gratification, until it settles into that most debasing form of selfishness in which the appetite is made a god ; all affections, charities, human feelings, are sacrificed at its shrine, and whatever power of intellect or graces of imagination linger serve only to decorate its altar.

The appetites of children are unnaturally excited, when they see us make the gratification of our own subjects of conversation and anxiety. To save *them* from the mischiefs of inordinate appetite, we must be simple and moderate *ourselves*. We must show that we regard eating for its use ; that it occupies little of our attention, and forms no part of our favourite enjoyments. Undue excitement may also be avoided by giving children their meals with perfect regularity, so that the appetites may be habituated to arise at fixed times, and at no others. Nor should meals ever be made use of for the purposes of reward or punishment. Either will give them a mischievous importance, and we should avoid whatever

makes them a subject of attention, until they arrive. Eating and drinking will, under any circumstances, be positive and very vivid pleasures, and therefore must be made subservient to moral education. Meals should, wherever it is possible, be taken by several children together, and without allowing discussion as to rights or quantity, the strictest justice of distribution should be observed. Each child should have his attention called to the gratification of his companions, and he should be encouraged to contribute to their enjoyment. Many beautiful impulses of generosity, and of that sympathy which is the foundation of politeness, would be observed in such a group, where nature had not been corrupted by unnatural stimulants. The pleasure of society, and of communicating enjoyment, would soon be felt more vividly than the mere gratification of appetite. Dinners would come to be regarded as dull and cheerless without the circle of happy faces; and thoughts of pleasures of the palate would be clustered round and interwoven with ideas of similar gratification in others. Many a warm and benevolent heart has been first moved to its good work by feelings which, if analysed, would present, simply, a deep and strong conception of the physical wants of others.

We may thus do much to prevent the clashing of appetites with higher impulses. If a child is debarred from the gratification of his natural appetite, he will use any means in his power to obtain the requisite satisfaction. His appetite is a powerful impulse growing continually more urgent. If he can set it at rest by falsehood or theft, he is certain, after more or less hesitation, to do so. The principles of truth and justice, in a child of the best organization, are feebler than the principle of appetite; and where we compel a collision in which these forces are left to their own

unaided strength, the appetite must prevail. Whatever the Spartan discipline might have been able to effect in more advanced youth, such self-command as would maintain truth and justice against cravings of a growing appetite, is not possible in childhood.

The general rule, therefore, should be to avoid such collisions. But it is necessary that the man should be able to control his appetites, and, therefore, the child must attempt it. The early strength of these impulses is probably not more necessary for the preservation of our physical frame, than for our moral probation and advancement. We must begin with the slightest trials. If the child's attention has been awakened to the pleasure or pain of others, he will often be disposed to give up a pleasure in order to relieve pain, or to make another happy. All such impulses and acts should receive their due reward of affectionate encouragement. He should be made to feel that such things, above all others, win for him our esteem; and his own feeling will teach him that self-denial has its reward. His imagination should be excited by brief and vivid anecdotes of those who have given up their pleasure to benefit mankind: but particularly of Him so humble, and so gentle, the friend of little children, and so like one that little children would love; who gave up all for the good of men; and, rejecting the bright road of ambition, and of royal power, took up the bitter and humiliating cross. But we must guard against any unnatural forcing. We must beware of exciting a false and calculating benevolence. Every act of kindness in the child should be followed by its precise natural consequences, both painful and pleasant. All education ought to lead the mind to a more perfect acquaintance with the realities of nature and society — the real properties of things, the real consequences of actions. If a child has willingly sacrificed his own enjoyment for

another, he must suffer the loss, and find his reward in the pleasure of doing the kindness, and of seeing the happiness he produces. But if we, as a reward for his benevolence, pamper the appetite which he has denied—if we restore the apple or orange which he has given up that he might bestow a penny in charity, we do much to destroy the good of his action and to teach him the trick of hypocrisy. On the next occasion, he will expect his loss to be made good, and he will readily please his teacher, or his mamma, by benevolence which costs him nothing. If we would avoid this, we must be content to see the power of self-control at first very feeble. By apportioning its trials to its strength, it will grow until the enlightenment of the intellect, and the increased appreciation of enjoyments other than sensual, confirm it into a ruling principle of action.

Passing over appetites such as that for intoxicating liquors, which may be called artificial since they are acquired, and which spring only from that general desire of excitement which a good education would otherwise satisfy, it seems not unsuitable, in this place, to refer to another powerful animal impulse, more properly a characteristic of mature life, but which requires much care in the management of the ideas connected with it, at an earlier period than is commonly supposed. The impulse and ideas of sex form an essential part of human nature, which, whether it be attended to or neglected, will be sure to develop itself. There is a miserably false delicacy in parents and teachers, which prevents them from communicating with children on this subject. Natural inquiries are parried and baffled, or answered with falsehood, by those who might state the truth with perfect purity and safety; and in consequence, the ideas which cannot be excluded, are obtained through channels which convey corruption along with the information. The mischiefs

of this course are fearful. The matters which are so carefully avoided by instructors and parents, are freely talked over, and joked about by servants and elder playfellows. Unspeakable evils to mind and body are the consequence. The instructor, or the parent, must often know what is going forward; but he wilfully shuts his eyes to what seems irremediable: yet, when the son, or pupil, becomes openly profligate, the guardian of his youth thinks himself only unfortunate, as if it was not the natural and necessary consequence of his own criminal neglect. There is no part of education which has been not merely so much neglected, but so resolutely avoided, as this; and hence, there is no one source from which a deeper and broader current of vice and misery flows through society. The destructive effects of that perpetual movement under the surface, which the decent hypocrisies of society keep out of view, exceed infinitely in amount its more public and glaring consequences. But even these latter—embodied, as it were, in one wretched class, living examples of physical and mental ruin—are so appalling, that society could receive no greater blessing, than some purer and more enlightened educational management which would stop them at the source.

This wants simply that the difficulty shall be fairly grappled with, and that instructors shall not wilfully surrender any part of the confidence of their pupils, by want of frankness upon matters which others, with different feelings, will be found ready to discuss. They must speak unreservedly, seriously, and with perfect purity of thought, so as to keep away the piquant and attractive associations of secrecy and jocularity. The physical and moral bearings of the subject should be fully explained; and thus, by ideas addressed to the reason, while the feelings and imagination are at rest,

will rapidly disappear. We need not fear the growth of unkind feelings in the child's mind from such treatment. He will soon feel the real affection which dictates it, and which he feels in so many other ways. His sagacity, so acute in all that relates to himself, will discover that there is a real anxiety to make him happy. This will be certain to call forth the best feelings of his nature; and the fixed system by which he finds himself governed, assuming the character of indispensable necessity, will prevent those innumerable contests and uncertainties which try the temper of children beyond their power of control.

Closely connected with the foregoing is the working of another principle, which shows itself at a very early period. Almost as early as we can examine, we trace a remarkable difference between children in respect to firmness or flexibility of character. Some are soft and impressible as wax; others evince a stubborn tenacity of their ideas and purposes, which the whole force of authority often contends with in vain. Ordinary people, disliking trouble, think the former are exactly what children ought to be, and augur the happiest results from their pliancy and docility. The others, who are often the choice spirits of the earth, the men of original character, with force of will to think and do, are set down as unmanageable, wayward, good for no useful purpose, and they labour under the stigma, until circumstances bring them to the work they are destined for, when the guardians of their infancy tardily and with difficulty recognise their powers. Many a defect and infirmity do such men carry to their high functions, which might have been prevented by a little more knowledge of human character in their instructors. Many a distortion of thought or feeling remains through life,

from the injudicious opposition, reproof, or contempt, to which their misunderstood peculiarities exposed them.

The child, however, must learn obedience. The mature man, in the vigour of body and intellect, must know how to obey; for the feeble frame and imperfect intelligence of the child, it is absolutely indispensable. We must begin from the first. Real affection, working through an enlightened judgment, will secure implicit obedience, and nothing else will. A child soon learns to submit to inevitable necessity. He may quarrel with the stone or the tree which impedes his progress, but soon gives over, when he finds that his cries or his struggles make no change. Our resistance to him when he is wrong, should bear the appearance of the same inevitable necessity. It, and indeed our whole conduct, should be as uniform and consistent as the laws of nature, or as near to this as our imperfect natures can carry it. No tears, or cries, or struggles, should move us. Without the slightest variation of temper, we must gently, but inflexibly refuse to do anything for the gratification of a wrong impulse. Yielding to urgency in a single instance, may overthrow the labour of months in the formation of the habit. Authority exercised in this manner will soon be submitted to without a murmur. The kind caress upon his submission, and the good consequences of obedience to the child's own happiness, which he can often perceive, will soon make ready submission a pleasanter course than obstinate intreaty, or sullenness at refusal.

Besides learning to submit quietly to our refusal of improper gratifications, he must acquire the habit of obedience to positive commands. With many children obedience will be a matter of course, or will become so with little trouble; with one of firmer texture we must proceed cautiously. We should begin, as Miss Edge-

worth recommends,* with making him absolutely *do* what we desire, which must, therefore, be something that we *can* make him do, such as taking him to bed at a particular hour. When this has become, by frequent repetition, fixed on his mind as a thing which must be done, we may engraft upon the habit so formed the additional one, of obedience to command. In all this, the look and tone of true affection will have infinite power. Obedience will seem to the child a necessary result of his affection for his teacher; and so it will be a joyful eager obedience springing from the heart and a blessing to both.

To make the obedience most complete and most healthful for the moral nature of the child, our commands, our whole system of conduct, should, if possible, present as before stated, the uniformity and consistency of the laws of nature. There should be no bursts of extravagant kindness and fondling, to be followed by fits of cold neglect; no over-weening attention to the little prattler to-day, and ill-tempered rejection of his playfulness to-morrow; no promises made incautiously at night, to be laughed away or reluctantly performed in the morning; no menaces uttered in passion and forgotten when the gust has blown over. Promises should be performed in the spirit and to the letter; threats, if we use them, executed with absolute exactness. There should be a total absence of caprice or variableness. The child should know what he has to expect—what consequences will be sure to follow certain acts. This smooth, fixed, harmonious revolution of the machinery about him, will prevent the thought of disobedience, and, at the same time, the obedience which it will tend to form will not break his spirit, or impair his energy. Capricious varying commands, unexpected thwartings, bring about those unhappy contests with posi-

* See Practical Education. Vol. i. p. 220. 8vo. 1811.

tive children, by which they are either fixed in a sullen incurable doggedness, or forcibly reduced to submission, at the cost of that invaluable tenacity of purpose, which is the prime element of success, either in action or speculation. It is a miserable mistake that we must "break a child's will," as the first step in education. On the contrary, we should, by all means, strengthen it; but habituate it to the control of the reason, and the higher feelings. If, by a severe and capricious treatment, we could succeed in crushing that original tendency in the mind to abide by its purposes, to encounter opposition for their sake, and to cling to them in proportion to the force brought against them, what would remain? Of what avail would it be that a mind thus emasculated was moulded into the form of virtue—that it had a knowledge of science—a love of justice—a sense of harmony and beauty? What would be the security for the continuance of such qualities, rooted in mere obedience and perhaps imitation, where the centre of nourishment and self-support was gone? Why should not external influence, like that which gave them life, destroy them? What likelihood of their withstanding the gusts of opinion, sweeping hither and thither over the face of society? What possible destiny, beyond mere passive contemplation, could they fulfil, in a world of earnest and vigorous action? No. We cannot spare a jot of that self-sustaining self-impelling power from the mind. In the great benefactors of our race it has shone most conspicuously, and even in ordinary life it is an essential condition of a steady and prosperous career.

We must endeavour, then, to secure obedience through the affections, and by a treatment from the first so uniform, that it will enter into and modify the child's ideas and expectations, as they are modified by the

worth recommends,* with making him absolutely *do* what we desire, which must, therefore, be something that we *can* make him do, such as taking him to bed at a particular hour. When this has become, by frequent repetition, fixed on his mind as a thing which must be done, we may engraft upon the habit so formed the additional one, of obedience to command. In all this, the look and tone of true affection will have infinite power. Obedience will seem to the child a necessary result of his affection for his teacher; and so it will be a joyful eager obedience springing from the heart and a blessing to both.

To make the obedience most complete and most healthful for the moral nature of the child, our commands, our whole system of conduct, should, if possible, present as before stated, the uniformity and consistency of the laws of nature. There should be no bursts of extravagant kindness and fondling, to be followed by fits of cold neglect; no over-weening attention to the little prattler to-day, and ill-tempered rejection of his playfulness to-morrow; no promises made incautiously at night, to be laughed away or reluctantly performed in the morning; no menaces uttered in passion and forgotten when the gust has blown over. Promises should be performed in the spirit and to the letter; threats, if we use them, executed with absolute exactness. There should be a total absence of caprice or variableness. The child should know what he has to expect—what consequences will be sure to follow certain acts. This smooth, fixed, harmonious revolution of the machinery about him, will prevent the thought of disobedience, and, at the same time, the obedience which it will tend to form will not break his spirit, or impair his energy. Capricious varying commands, unexpected thwartings, bring about those unhappy contests with posi-

* See *Practical Education*. Vol. i. p. 220. 8vo. 1811.

tive children, by which they are either fixed in a sullen incurable doggedness, or forcibly reduced to submission, at the cost of that invaluable tenacity of purpose, which is the prime element of success, either in action or speculation. It is a miserable mistake that we must "break a child's will," as the first step in education. On the contrary, we should, by all means, strengthen it; but habituate it to the control of the reason, and the higher feelings. If, by a severe and capricious treatment, we could succeed in crushing that original tendency in the mind to abide by its purposes, to encounter opposition for their sake, and to cling to them in proportion to the force brought against them, what would remain? Of what avail would it be that a mind thus emasculated was moulded into the form of virtue—that it had a knowledge of science—a love of justice—a sense of harmony and beauty? What would be the security for the continuance of such qualities, rooted in mere obedience and perhaps imitation, where the centre of nourishment and self-support was gone? Why should not external influence, like that which gave them life, destroy them? What likelihood of their withstanding the gusts of opinion, sweeping hither and thither over the face of society? What possible destiny, beyond mere passive contemplation, could they fulfil, in a world of earnest and vigorous action? No. We cannot spare a jot of that self-sustaining self-impelling power from the mind. In the great benefactors of our race it has shone most conspicuously, and even in ordinary life it is an essential condition of a steady and prosperous career.

We must endeavour, then, to secure obedience through the affections, and by a treatment from the first so uniform, that it will enter into and modify the child's ideas and expectations, as they are modified by the

regular succession of cause and effect in the natural world. Further, by giving perfect freedom when it is possible, and by encouraging children to work out and act upon their own conclusions, we must cultivate self-reliance and decision of character. This, like all superior qualities, is not to be, as it were, stuck into the mind from without, but unfolded from the working of its own faculties. The noble plant must acquire its beauty and its strength from those internal forces which God has given. The skilful cultivator takes for his guidance the hints of Nature herself—now aiding her efforts by a sprinkling of encouragement, and now by the removal of some external obstacle which impedes her development.

Another original impulse necessary for the preservation of the human being, but without careful management a fruitful source of unhappiness, is fear or terror. What has once given a child pain is dreaded; the idea of the pain is called up by the sight of the object. New and unusual objects are frequently causes of pain to children; and any new or unusual object becomes invested with associations of pain, and produces terror. This feeling is so easily excited in children, and it so conveniently puts to flight previous feelings of petulance, or of anxiety to have something inconvenient, that it is almost constantly abused. It is the regular resource of laziness, ignorance, and ill temper, in attendants. The child is terrified into doing, or terrified from doing, whatever his nurse, or instructor, feel inconvenient or otherwise. According to the general law, the feeling thus frequently exercised is strengthened, and the mind, of course, permanently enfeebled. A thousand false and fantastic terrors are thus implanted in the minds of children,—dark clouds that hover continually in view through life, and darken the sunshine of many otherwise happy hours. The energy of the mind is seriously im-

paired. The imagination exercised by frequent fears, is perpetually suggesting dangers, in any deviation from the beaten track of habit, and even in the most ordinary circumstances. The free courageous spirit of investigation, the great spring of intellectual advancement, is weakened, if not altogether destroyed.

The education of this impulse is mismanaged in various ways — by an absolutely reckless and wanton excitement of the feeling in children — by a capricious severity, which, by its uncertainty, keeps terror almost constantly alive, and uses it as an instrument to effect its purposes — by an extreme and morbid caution, which fears to let children do any thing for themselves, lest they may receive some trifling hurt or damage; clothes the commonest acts and objects with terrors; and, by stopping examination, hinders the acquirement of the knowledge and habits, which are a better safeguard against danger than a thousand anxious parents or instructors.

With respect to the first—the excitement of children's fears, without a distinct purpose, or for amusement—it scarcely deserves remark. It is so gratuitously mischievous, such a wicked sporting with the life-long happiness of human beings, that no mind of the least sense or good feeling, can hesitate to condemn it. With respect to the second—the management of children by their terrors, whether by the nurse with her threats of monsters and ghosts, or the instructor with his corporeal and other punishments—it has already been seen how obedience may be attained in a better way. It is enough here to remark, that an education of terror, although it may partially succeed in causing intellectual acquirement, must be morally destructive. It will instil cunning and falsehood, the vices of the slave. Its most favourable results will be the production of men, clever, smooth, obedient instruments, capable, when the pressure of

authority is removed, of good or evil, but with a considerable bias towards the latter. In an atmosphere of terror the nobler impulses wither and die, or if by unusual strength they survive, their growth will catch some distortion from the blighting process they have gone through.

The remaining cause by which children are made feeble and cowardly, is the feverish anxiety about their safety in those who have them in charge. When extreme affection, as it frequently happens, takes this form, it is scarcely less fatal to the best interests of its objects than injudicious severity. The little beings, full of joyous activity, moved by the healthful impulses of nature, with their senses all awake, surrounded by objects which are to them full of wonder and delight, are perpetually carrying on processes of education beyond the reach of human art to equal. Observation, abstraction, reasoning, invention, are doing their rapid work, while the young investigators are running in the way of innumerable dangers. The anxious parent is not content with this education of Nature's choosing, but must interpose her protection between the child and the knowledge, which by the ordinance of Nature, every one must learn from his own experience. He must not go here for fear of knocking his head against the table,—nor there, lest he may tumble over the footstool,—nor play with a glass, lest it may break and cut him,—nor approach the hot water, lest it may scald his fingers ;—he must beware of the dog, because it may bite—of the cat, because it can scratch—and of fifty other things, frogs, mice, beetles, &c. for no reason but because his mother has an aversion to them. All these things the mother does her best to plant as objects of dread, and too often with success. Her incessant alarms are caught up by the child, and his terrors are perpetually excited.

The feeling of fear acquires the rapidity and certainty of habit : the child becomes helpless, his active power almost paralysed, and his powers of observation enfeebled by the spectres raised up in the way of their exercise. In his intercourse with others, his cowardice tempts to low tricks and base compliances, and he lives under the most wretched and agonizing slavery to his fears.

It is of immense importance that a child's physical courage should be strengthened, and that he should be trained to habits of steady circumspection and decision, in new or dangerous circumstances. We must preserve him from the contamination of groundless fears, as we would from a pestilence. Instead of perpetual injunction to avoid this or that, he should be allowed, as far as it can be done without serious danger, to obtain his knowledge of what things are safe, and what are hurtful for himself. His proceedings should be carefully superintended, but (for various reasons) his attention should be as little as possible drawn to the fact that he is watched. If he get a fall, or a wetting, or burn his finger, or draw a little blood, the pain will be worth innumerable injunctions to avoid similar dangers. The memory of it will be a sentinel, which no accident will call away from his post. We should do nothing for the child which we can lead him to do for himself. We should lead him to examine new objects with his own senses. If any symptoms of fear present themselves, we should remove them by showing him the harmlessness of what he dreads. A little management will set groundless fears at rest. While the root is yet loose in the soil, it may be easily, and without injury, pulled up. The child's free course of experience will give him the blended habit of caution and confidence. No slavish apprehensions will mar his natural frankness. He will be guarded against real perils by habits of self-possession.

Our explanations of the precise nature of danger, when there is any, will be thoughtfully attended to. Our warnings, when they are absolutely necessary, will have tenfold force, by not being wasted on frequent and frivolous occasions.

One other impulse of great importance in childhood, and of almost universal influence in mature life, deserves notice,—the desire of the favourable opinion of others, or of being the subject of attention. There is no question that this feeling shows itself in infancy. The power of praise and attention over a child is soon perceived, and it is, in most cases, made the mainspring of scholastic education. If we let other feelings grow up by neglect, we often deliberately encourage this, and make it the principal motive of action,—the basis of the moral character. We stimulate to intellectual labour not by the purifying and ennobling pleasure of knowledge, but by adventitious rewards and distinctions. We hold up to youth, wealth and high place as the chief goods, because they will secure the regard and respect of society. We show by our actions—always more effective than our precepts—that our master-feeling is the worship of respectability. It is worth considering whether this principle deserves the supremacy which is practically accorded to it, and if not, how it ought to be regulated by education.

A child is early plied with stimulants to its vanity. Its pretty face—its beautiful eyes—its agreeable prattle—its nice dress—its clever feats—are all loaded with encomiums. Schools take up the growing feeling, and strengthen it with prizes, honours, public declamations, and exhibitions, by which the young heart is swelled with vanity, and the craving for attention and praise made more voracious. The tendencies of home and society are, for the most part, to the aggravation of this

sensitiveness to opinion. The plans of life are formed under its influence. It insinuates itself into every fibre of the moral being; and all faculties and feelings become subservient to its gratification. In public life it may communicate an immense energy, but such power cannot be trusted. It will play courtier in the monarchy, and demagogue in the republic. Its veering will be precisely regulated by the shifting winds of passion in the holders of power. Whatever be the existing evils of society, from a man whose master-passion this is, they are more likely to receive aggravation than check. The enlightenment of its ignorance, the destruction of popular fallacies, the upholding despised truths for a brighter day, must be accomplished by men who can bear neglect or unpopularity, from a deep conviction of truth, and a steadfast adherence to the lasting interests of mankind.

The effects of a slavish deference to opinion upon individual happiness, are perhaps of more consequence as they are more intimately felt, than those which society experiences from the influence of its leading minds. In private life, one whose education has made this feeling all-powerful has no peace. The free play of his affections, the sole sources of happiness, is controlled by incidents fixing his attention perpetually on himself. The grace of unconsciousness, the delight of self-abandonment, he cannot know. Society has a thousand stings for his trembling sensitiveness: — fancied neglects, imagined contempts, possible absurdities, the success of rivals. Now and then an hour of triumph sets him ablaze, and whatever is best in his nature seems to flow out freely under the excitement; but when the temporary incentives are withdrawn, the return of daily life and its common duties contracts the expansion into the hard cold selfishness, which is the basis of vanity.

Those who admit that the morality of Christ ought to

form the basis of character, must feel bound, in education, to make this principle subject to others. Christianity requires that a far higher motive than the good opinion of men should be the mainspring of our actions. It was itself an insurrection against ancient and cherished prejudices. It admitted of no compromise; it imperatively demanded, that the opinion of men should be set at nought; that contempt, calumny, injustice,—all the penalties of rebellion against established usages,—should be met and borne without repining, by the strength of that love for the erring children of the same common Father, which triumphed on the cross. The model of this high morality remains and will remain—ages may pass before society shall answer its lofty requirements: but unless we fling it aside, and convert its shrine to some meaner worship, we cannot deliberately disobey the ordinance to bring “little children” within the sanctuary.

We must, however, use the stimulus of praise in education, and obtain the command of the instrument, or others will seize it to thwart our purposes. We must praise, but praise sparingly, that it may be of value. A very little from those who give with judgment and exact justice, will have great power. We should praise affectionately, that the gratification which it gives may be associated with the kind feelings. Our praise should be regulated by the nature of the action that calls it forth, and be always most warm for moral excellence. Here, as in all other treatment, the peculiarities of individual character must guide us: a touch is enough for the quick mettle of one child—much spurring will be required to move the sluggishness of another. Prizes and distinctions—matters which provoke competition, and set in antagonism those between whom Christianity requires love,—are mischievous. The winners and the losers are equally liable to injury. The pride of success may be as unchris-

tian, and as unfavourable to happiness, as the burning of envious disappointment.

The working of these various conflicting impulses, which seldom present themselves but in combination, makes soon apparent the presence of feelings to which we give the name of conscience, or the moral sense. Without entering into the controversy respecting their origin, whether they are instinctive impulses, or whether their gradual formation from simpler elements may be traced, it is enough for the present purpose that their existence, at a very early period of life, is admitted. They are real feelings; and, like other feelings, may be greatly modified by education. The contradictory forms in which they appear among different nations and different individuals, has led to the denial of the reality of moral distinctions; but if the discrepancies do not warrant this conclusion, they at least establish the power of circumstances over the development of the feelings. We may enlist them in support of empty ceremonies, and unintelligible creeds, or give their sanction to the hatreds of sect and party. No animosity,—individual, sectarian, or national,—should, either by direct precept or casual remark, receive such sanction. The great Christian principle of the brotherhood of men will tolerate no exception. Our aim should be to give depth and clearness to the moral emotions. The mind should be led to regard the moral qualities of actions, and to reason upon them. It should be taught to look back on what it has done; and, for the sake of methodising its ideas, to record the results of its self-examination. The exercise of the moral sense will give it strength, and will constantly tend to harmonize the impulses with the moral judgments. The blending of the two would give the rectitude and steadiness of moral calculation to impulse; the passionate energy and beauty of impulse to morality. Instead of the unhappy conflict between liking and duty, which, when the pas-

sions are matured before the sense of right is awakened, often continues through life, wasting the internal force and producing vacillation, despondency, and innumerable failures, the mind would move in a direct line with the impetus of its utmost power,—its highest delight and its highest duty being one and the same.

These notices will be sufficient to indicate what is meant by moral education. It must be unnecessary to repeat, that the foregoing remarks are not meant to present anything like a complete view or outline of education. If there were no other reasons against making such an attempt in this place, it would, in fact, be impossible from the state in which education at present exists. As an art, or body of rules founded on science, it is too imperfectly developed to admit of an outline being given. There are systems in actual operation distinguished by partial excellencies ; valuable hints of physical, intellectual, and moral management, in various books ; and the works of Hartley, Stewart, Brown, and Mill, contain expositions of the laws of mind very suggestive of the art that ought to be built upon them ; but nowhere has this scattered knowledge been reduced to a system. Nor perhaps is the time come,—until the ground is more accurately marked by continued observation, and the materials collected by additional and better-directed industry,—to set about raising the structure.

The preceding remarks will be sufficient to show the operation of laws in the growth of the human being, which, much as has been accomplished in their discovery and exposition, may be developed far more completely by better methods of investigation. It is abundantly clear that they form the basis—the only solid basis—for education ; and that with education so based, we can make general a greater degree of health, strength, intelligence, and virtue, than the world has yet seen.

PART I.

CHAPTER II.

CONNEXION OF EDUCATION WITH THE CHARACTER AND POSITION OF THE EDUCATOR.

The intrinsic value of our cause is great. It requires an uncommon elevation of heart, singleness of sight, absolute submission to the guidance of Providence, indefatigable exertion, undaunted courage, constant self-denial, the humility of love, and the strength of heroes.

Pestalozzi.

If, then, there be in education such powers as have been described, and for the main principles put forth there is the authority of the most illustrious names in the history of mental philosophy, it is impossible that any art or science can possess so powerful a claim on our attention. Certainly, none of those which subserve our material interests can stand in comparison with this which affects our health, our minds, our capacities for enjoyment,—all that makes up our happiness. Of nations, as nations, this ought to be the first concern. Legislation, and the administration of justice, are indeed great matters, because essential to the peace, order, and advancement of society; but how much deeper is the interest of a people in education, if it can go to the sources of the violence and injustice which necessitate the ponderous machineries of law and government, and diffuse, as from a fountain head, the love of order and improvement.

What individual is there to whom, for himself or his children, this ought not to be the prime object? What does he desire? Happiness. Wealth and distinction are the means,—good things, if honestly got, but accessible to few, and not sufficient for happiness. If each class could look into the inner hearts of those above it, they would find little pleasure caused by the difference of position. The rich have not happiness because of their riches, nor the distinguished on account of their distinction. It springs, as Paley, with his accustomed clearness of vision saw, from “a prudent constitution of the habits,” which may exist in all ranks; which is happy with wealth, by using it to spread blessings, and ennobles distinction, by bending it to the service of mankind. Character,—that which enables us to love, enjoy, act,—is happiness, and is within the reach of all. What parent, then, that can understand the effect upon character of real education, would not sacrifice all things to obtain it for his children? What can he desire for them, if not the healthy bodies, quick perceptions, vigorous intellect, and noble feelings which it would impart?

But a parent may look around and say that he sees no such education given; that schools turn out boys dull and ignorant, keen only for the gratification of selfish and vicious desires, with a smattering of words in the place of knowledge, and destitute of any love for or tendency towards a higher life.

It is too true that education now realises but little of the good which an examination of the principles on which it ought to proceed would lead us to hope for. Except the mechanical processes of reading and writing, the mass of society derives little from its *designed* education. The ignorance of the poorer classes is scarcely touched by the feeble educational machinery brought to bear against it. The children of the middle ranks acquire

some small knowledge which is useful in their worldly callings; and the "educated classes" obtain a smattering of the dead languages, though most of them lose it within a few years by neglect. In every class there are individuals who, by their own energy, make considerable acquirements; but the effect of education is to be estimated by the condition of the majority subject to its influence. Tried by this test, existing education is all but universally inefficient. Real knowledge is not derived from schools or instructors, but from unaided observation both by boys and men; and their morals are as little affected by the dry precepts and empty routine which make up their religious education. Men's governing principles spring from their *undesigned* education; not from what has been *said to* them, but from what has been often unconsciously *done before* them, and from the workings of their own minds unsympathised with, and therefore unguided by their instructors. Hence, learned and studious men send forth pupils confirmed in vicious dispositions; because they do not see the powerful education received by boys from each other, which goes on under their own eyes. Innumerable are the abortive results of the most anxious efforts in education. Men, distinguished by every virtue, not seldom have the evening of their days embittered by the ingratitude and profligacy of their offspring. It would seem, indeed, in most cases, a matter of chance whether children grow up dull or clear-headed; with good, or with evil dispositions; or, as if there were no fixed principles by which slow intellect might be unfolded, or man be led to love virtue rather than vice.

But the intellectual and moral nature of man is not an anomaly in a world of harmony and order. It is no shapeless and unintelligible chaos, where good and evil are in perpetual commotion, without object or law. It is a creation surpassing all others in the nicety of its adap-

tation to the circumstances in which it is placed; and possessing seeds which, under a right culture, would burst forth into forms of yet unimagined power and beauty. But education fails, miserably fails—it brings no germ of intellectual or moral greatness to maturity; and for this all-sufficient reason, that those to whom its business is intrusted are incompetent to the task: to the most arduous duties they bring the least qualifications. The highest interests are intrusted to the meanest hands. Society tolerates an unfitness in those who profess to form its young minds, which it would not endure in the lowest menial offices that minister to its material interests or enjoyments. For, if there be any act which, more than another, requires in those who practise it a high union of skill and character, that act, beyond a question, is education. In no department of exertion does success so absolutely depend on the personal qualifications of the workman. “As is the master, so is the school,” says the Prussian maxim; a few words saturated, as it were, with truth. The system is indeed truly important; but the main part of a system is, what is in the *master's mind*. The form—the external material adjuncts—of a system are of themselves nothing: its living spirit, that part of it which has got into the thoughts and feelings of him who is to work it, is everything.

The process of education, whether at home or in school, is perpetually going on: the instructor may guide, but cannot stop it. Whether he is attentive or neglectful, observation is at work, intellect is developing, character is forming, and all under the most powerful influences from him, whether for good or evil. What he says earnestly, and, above all, what he does, is graving itself on the tenacious memory of childhood. His inconsistencies, partialities, ill-temper, tyranny, selfishness,

leave lasting traces. If his dispositions are unfavourable, no check from without can remedy the evil. Parents can control him little. They are managed through their prejudices at the expense of their children. A superior authority with the most perfect machinery of inspection, will fail to get the work of good men performed by bad ones. Its laws will be no restraint on him to whom their execution is intrusted; its best systems fruitless, where they cannot insure states of mind according with their spirit. The government of children must be a despotism; and it must have all the vices of a despotism, if we cannot purify the depositaries of supreme power. But, if the instructor be one who is filled with a consciousness of his high duties, how mighty is his influence! He is the fountain of instruction, and the prime source of enjoyment to his pupils. Their little difficulties are brought to him, and in his solution rest. His casual remarks sink into their minds. His opinions on men and things make their way by the double force of authority and affection. His companionship, his sympathy, are above all things delightful. The imitative principle, so powerful in early life, is incessantly in action. The children are daily assimilating parts of his nature—making it one with their own. What an influence is his over their future destiny!

A short reference to what should be the qualifications of a teacher may show more clearly the connexion between the result of education and the character of him who conducts it. It is obvious, that his mere knowledge ought to be considerable. Besides the mechanical processes of reading, writing, and linear drawing, he ought to possess a familiar knowledge of the history and properties of those natural objects, upon which the senses and observation of the child should be first exercised. He should know the elements of natural history, botany,

and geology. He should be acquainted with geography, arithmetic, geometry, and the elements of algebra and trigonometry. He should be versed in the leading facts of history, particularly in that of his own country ; the origin and connexion of nations ; the progress of civilization ; the lives and characters of eminent men ; and especially such remarkable incidents concerning them as would be intelligible and interesting to children. He should know the leading principles of political economy, the elements of natural philosophy, and be able to perform some of the most ordinary experiments. He should have a warm, but discriminating admiration for the works of the great poets of his own language, that he may be able to open to his pupils those fountains of pure and unfading enjoyment. He should be thoroughly at home in the Scriptures, not crammed with texts, the missiles of blind controversy, but familiar with the rich matter for thought and feeling in which they abound. A knowledge of their vivid history, acquired with all the helps to the imagination furnished by travellers and critics—a true feeling of the spiritual beauty of their poetry, and an appreciation of the peculiar truths of their philosophy, as well as of the age and individual minds which produced it, formed by the exercise of a free judgment—would enable him to secure for the Scriptures an influence utterly impossible with the merely conventional and verbal acquaintance with their contents commonly insisted upon.

He ought, farther, to possess a kind of knowledge which has been already spoken of, as proper to enter into general education—that of the two branches of the philosophy of human nature. Whatever may be thought of the expediency of making them general, it is clear that they ought to be possessed by the educator. Having considerable control over arrangements in which the health of his pupils is concerned, it is manifestly

requisite that he should know the conditions on which health depends. Physical education must be left to chance, if he is ignorant of the physical structure to be educated. A knowledge of the structure and laws of mind seems a very obvious requisite for the work of mental development or education. They are as naturally connected, as a knowledge of anatomy and physiology with the practice of the healing art, or an acquaintance with seeds and soils with the business of agriculture. In order to educate, a man must know the nature of the thing he is to work upon. If he is to prescribe for the mind, and direct its treatment, he ought to know its structure, and how circumstances affect it. If he is to sow the seeds of knowledge and virtue in the human soil, he should know the times and the manner, and be skilful in what is fit for the particular soil of each individual character. From ignorance of the laws of mind have mainly sprung those errors in early treatment, by which the intellectual and moral growth of so many generations has been stunted and distorted. A knowledge of these laws made general amongst teachers would of itself effect a revolution in their practice, and the results of intelligence and moral feeling would be such as no man now can estimate.

Mere knowledge, however, is far from being sufficient to qualify the educator. He should possess what is far more rare—specific skill in his profession, the practical art of turning to account in education his scientific acquaintance with the laws of mind. For this purpose, he ought to be familiar, both from theory and a large experience, with the best methods of Pestalozzi and others; and if his skill is to be of the highest kind, he must have a fondness for the profession for its own sake. Individuals differ widely in their feelings towards children. Some think them invariably teasing and disagreeable;—

to others they seem always interesting, and almost always beautiful. Their little plays, their plans, their prattle, the unsophisticated workings of their reason and feelings, are full of delight; and persons who feel this, are never so happy as when they can join in some child's game or frolic, and become very children themselves. A taste of this kind is essential to the true educator. It will be a magic key to open all hearts. In communicating knowledge, his full sympathy with the mind he addresses will suggest the easiest form in which to present the ideas. The same thing will prompt the child to state difficulties when he feels them; and the teacher, obedient to such hints of nature, will soon clear up obscurities, when he knows the precise cause which makes them so. This is in fact the great secret of intellectual development, that the teacher shall know what *is going on* in the mind of the child. If he has sympathy enough for this, and tact to direct his explanations, or put his suggestive questions accordingly, his success will be brilliant. He will not go on cramming in mere words while the intellect is a perfect blank. He will leave no dark spot in the first elements of science, obscuring all subsequent acquirement.

But, if sympathy be the great instrument of intellectual development, it is even more essential to moral education. A master who keeps alive by his own example the cheerfulness of his pupils, who enters with joyous alacrity into their sports, and infuses into them the zest and variety of his intelligence, can effect what he pleases. In the freedom of play, every little bosom will be laid open to his vigilant eye. The minutest bubble of the springs of passion will be unconsciously apparent where there is no dread or distrust to repress them. The knowledge of each individual character so gained, will be the sure guide to the specific moral

treatment it requires. But to use it effectively, the educator must be himself what he would have his pupils to be. Success may be obtained in other professions, by men who indulge in animal or selfish gratifications ; but the man who would train up others to be just, benevolent, high-minded, must struggle with heart and soul for his own moral improvement also, because what he *does* before the acute young observers, by whom he is surrounded, has immeasurably more effect than what he *says*.

The qualifications which have been enumerated are equally essential to the educators of the wealthiest, and to those of the poorest children in the land. Wherever there are children, there are minds to be developed. God has made no difference between classes in his rich endowments of thought, imagination, and feeling. We have no right to pronounce of any human being that there are parts of his nature which shall not be unfolded. In what concerns the health of the body, we make no difference between classes. The law will allow no man to prescribe for the humblest inmate of a workhouse, unless he can show testimonials of his skill and competency acquired by years of study. Yet we dare to intrust the higher life of our poorer fellow-creatures to the rude hands of ignorance : and because they are poor in material wealth, refuse them likewise those riches of the mind, which, without loss or hurt to any, they might abundantly enjoy.

But the education of no class in society is in the hands of men possessing such qualifications as have been described. With a few brilliant exceptions, professional instructors are remarkably destitute of those qualities. According to common notions, the possession of considerable learning, more especially of the classical languages, is the highest qualification in a teacher. Men of this class are selected for the management of the prin-

cipal educational establishments of the country. But so far from deep learning being a qualification, it is rather an obstruction. In the first place, for the business of teaching it is useless. Deep learning cannot be acquired at school. The foundation may be laid there; but any very lofty structure of acquirement must be raised in after life, and by the student himself. The deep scholarship of a master obstructs him, by making it hard to sympathise with youth, and to look at difficulties with the eyes of a beginner. He can seldom bear in mind the exact state of his pupil's knowledge, so as to use only ideas that are known to explain the unknown. Those, whose recollection of their own difficulties is fresh, are quicker to see, and more patient to bear, the stumblings of learners. Pestalozzi, the best and most successful teacher that the world has ever seen, possessed a very limited degree of what is called knowledge. There are stronger objections, however, to the recognition of classical learning as a qualification: it is no test of moral character; no proof of acquaintance with the laws which regulate the formation of mind; and, most important of all, no criterion of skill in the difficult art of repressing the wild impulses of youth, and leading it by the silken thread of affection into paths of high and laborious virtue.

Instructors who belong to this class, however, are comparatively few. A much larger class consists of men of respectable, but not distinguished acquirements, those acquirements lying generally in the field of the languages, and perhaps mathematics, but including little of popular science, and nothing of the philosophy of mind or morals. The degree of their intellectual acquirements is generally considered the proper test of their fitness. Knowledge is presumed to involve the power of communicating it to others, and of regulating character. It might, indeed,

be more correct to say of this latter power,—the essence of anything deserving the name of education,—that it is rarely thought of either by the professional instructor, or by the more deeply interested party, the parent.

The bulk of professional instructors are persons to whom education, as a business of life, is not a matter of choice, but of necessity. By very few is it adopted with free will and deliberation, as the mode of exertion best fitted to their characters, and most conducive to their happiness. On the contrary, it is the general, but last resource of those who, having received some degree of education, find every other avenue to a livelihood shut up. It is taken up with reluctance, and often with struggles of mortified pride, but generally in a state of mind the most unfavourable for its successful prosecution. With numbers, perhaps with most, it is meant to be a temporary resource which, they hope, will lead to something better. With such, it is a mechanical routine often gone through when the thoughts are far away. Their meditations, their hours of freedom, are spent in a brighter world. Their business receives little of their energy, none of their affections. It is a drudgery needful for the supply of food ; an intellectual treadmill to which they are condemned for a season, and from which they are to escape to life, and liberty, and happiness. These bright hopes are often, most often, disappointed. No hour of deliverance arrives. The spirit may long to try its pinions in the free unbounded space, within the range of vision ; but inexorable necessity,— the necessity of to-day's and to-morrow's bread,— wills not. It may beat the bars of its cage until its plumage is stained with its heart's blood ; its wasted strength must fall back into its prison. Year after year, hope struggles with disappointment. It flashes fitfully before the aching eye and sickening heart, until it goes out in despair. In the be-

gining of its course, the energy of such a mind was called elsewhere ; in the end, energy is gone, extinguished, with hope. Young beings intrusted to its charge, have grown up unregulated, and have ripened into maturity under their own wild impulses. The education is doubly unfortunate : it has cost the happiness of the instructor—its effects will be scarcely less disastrously felt in the future career of the children.

Others of the class of teachers by necessity, having less keen susceptibilities or more good sense, adapt themselves resignedly to their inevitable lot. They plod on quietly in the beaten track, performing the duties which custom has established with a respectable diligence. They have little pleasure in teaching, and no love for it. They have, perhaps, no enthusiasm for anything, but least of all for their daily task-work. It is drudgery—sheer drudgery—but in this hard world every one must drudge ; and they are not much worse off than their neighbours. Even the lowest standard of education cannot be realized by such instructors. The merest intellectual culture cannot take place without thought. Mechanical routine will teach nothing but routine. Thought alone can excite and develop thought. But far less can moral education be accomplished. The highest work of man—to enlighten his brother man and to elevate his moral being—must have the mind's entire force of thought and passion concentrated upon it.

It is almost waste of words to refer to the class of men to whom the education of the poor—the people—is intrusted. With a few striking exceptions, it exhibits an unfitness for its work, so absolute, so palpable, so grotesque, that it would provoke laughter, if it were not the most deeply melancholy fact in the condition of society. The mind, the moral and intellectual life, of the people is intrusted to men whose qualification is often literally

their proved unfitness for every other calling,—men despised and laughed at, and conscious of, or still worse, obtuse to, their own degradation. Unthinking persons rejoice at what they call “the spread of education,” when this simply means increased assemblages of children, under men utterly incompetent for the humblest portion of their duties. Education of this sort is a mischief. To bring children together, and to set to work, without enlightened control, the processes of thought, and animal feelings, which their mere communication with each other stimulates, is simply to make those passions strong and definite, and, to ensure that, whatever small intellectual acquirement may be made, shall become an instrument for their gratification.

All professions, but this one of education, are sought with eagerness. Candidates, with joyful hope, crowd the porches of admission. The subject matter of each is cultivated with the utmost tension of industry, and by the most powerful ability. The bar abounds with minds of the highest cultivation. Its foremost men display astonishing acquirement, quickness, tact, all that can constitute aptitude for their business. And not only in the foremost rank, but in the obscure crowd of the profession, are there numbers abundantly competent for all its requirements. Nor is there any lack of the highest skill or talent in the medical profession. The wants of society are answered as fully as the imperfections of medical knowledge will allow; and indefatigable industry is perpetually carrying on those researches by which the field of medical science is enlarged. The hospitals and colleges send forth every year a greater multitude of aspirants to the fame and profits of an extensive practice,—many, of course, ill-fitted for such a career, but many also qualified by great natural abilities, improved and informed by assiduous study. There is no want of skill

in the army or navy, but a great want of appointments for those who desire them. The Church has its annual supply of aspirants, and titles to orders are sought for with as much avidity as admission into the sister faculties. Every branch of the fine arts has its train of devoted enthusiasts, whose hopes of happiness are bound up with the expectation of being one day renowned in the walk of life they have deliberately selected. Provident fathers invest large capitals in the preparation of children for all these professions. They are looked forward to with hope. They are embraced amid the rejoicings of friends. Their ranks abound with the choicest and most effective qualities of cultivated mind, which, through compulsory idleness, caused by the superabundant supply, runs to waste and corruption.

In the ranks of professional education there is, indeed, a large mass of ability; but it is ability not *for* the work it is engaged at, or not *at* the work it would choose. Its fingers are mechanically moving, but it is looking intently another way, or sinking into a lethargic slumber. The profession is not sought by eager proud enthusiasts, who would suffer all privations if only they might be allowed to educate. Its reinforcements come not with the ardour of choice, but under the goad of necessity, wasting their strength in struggles to escape the hateful doom.

The cause of this over-supply of intellectual fitness in the liberal professions, and of its wretched deficiency in education, is very plain. The active talent of the community is drawn into the professions by the attractions they present; and these are chiefly the splendid prizes which they offer for successful labour, and the social rank which they confer.

Eminence in one of the professions, particularly the legal or medical profession, confers so high a distinction,

is an object in the distance so very exciting, and yet appears so certainly attainable to each of the thousands who are taught (no difficult task) to think themselves peculiarly gifted, that we cannot wonder at the numbers of educated young men, who, having to carve out their own fortunes, fling themselves wholly upon these pursuits. The prizes, it is true, are not a tenth, or a fiftieth part so numerous as the blanks ; but who is there that, at the season of dawning manhood, with the hopes and passions of youth about him, and the wide prospect of untried life before him, can believe that a blank is destined for *him*. In most cases, this is his destiny ; but he has thrust his hand into the wheel, and risked his all before he knows it. Each succeeding aspirant is too vividly conscious of his own hopes to attend to, or argue from, the failure of his neighbour—and thus the stream of intellectual power into the professions is perpetual and ever steadily increasing.

The other reason partly causing, and partly springing from, the foregoing, but springing still more from other causes, is, *the estimation in which the professions are held by the public, and the consequent social rank which they confer on their members*. This cause has the most extensive influence on the state of education, and through education on the general well-being of society. There is no subject within the immense field of social improvement which deserves a more anxious examination.

There are few men in society, particularly amongst the educated classes, whose thoughts and plans of life are not materially modified by considerations relative to the social position which they hold, or desire to hold. There is no feeling more prevalent than the desire to hold a genteel or respectable position in society. Wealth is desired with great intensity ; but social rank with still greater. There are few who would not prefer a very

moderate independence, with a *genteel* position, to wealth, with the drawback of a vulgar occupation. The liberal professions gratify this love of gentility, not only for their more successful members, but to a great extent for all who enter their pale. The briefless barrister, the unemployed physician, the humblest starving curate of the establishment, is still, according to common notions, undeniably in the position of a gentleman. This feeling works powerfully. Men submit to the most extreme privations, to live thus outwardly, and in the opinion of society. Barristers, medical men, clergymen, officers on half-pay, professors of the fine arts, with what are commonly understood as the tastes and habits of gentlemen, live,—nay, rear up families,—on incomes less than are derived from ordinary mechanical labour, and succeed in “keeping up appearances;” but with what unseen struggles and miseries the imagination may picture: so deeply rooted in men’s minds is the love of position. The custom of primogeniture throws every year into society a supply of younger brothers, poor and proud, to get into the public service, if they can; and failing that, to take up the professions. Thus the prime ability of the aristocratic classes is poured into these channels. Parents, in the middle classes, think that nothing can be better for a promising child than a profession.—“It will be so respectable; and if he succeeds, which no doubt he will—so splendid—to be Sir Blank Blank, at the head of the college of surgeons, or court physician, with a practice worth fifteen thousand a-year; or,—who can tell?—boys with less prospects *have* become lord chancellors.” Then, great pains are taken, according to the light people have, to fit the child for the calling so chosen. Great cost is incurred, for the most part injudiciously; but still, preparation *is* made: the ability, and above all, the enthusiastic perseverance of the youth

himself, turn the opportunities to account, in the cases where success is attained. Of late years, commerce has risen in estimation as an employment to be deliberately adopted. The power of wealth has forced a position which is now steadily rising. Aspirants are prepared with great cost of pains and money for the different branches of commerce. It furnishes, at least, as many instances as any other pursuit, of minds fitted by appropriate education, for the successful performance of its business.

Thus, the estimation which attaches to these different modes of life, secures an abundance of the suitable ability in their followers. But education, as a profession, stands in a wholly different position. It obtains but little respect from society, and confers no social advantages on its members. To a very few, such as dignitaries of universities, head-masters of ancient and endowed schools, and to such as by a knowledge of the arts of managing parents acquire wealth, it may be considered to give a certain rank. High character, knowledge, and breeding command a degree of respect wherever they are found. But of the great body of those engaged in teaching, some hold an equivocal position; and the majority, who are employed in the nominal instruction of the children of the poorer classes, are not removed from the level of those classes.

The feeling which is entertained for instructors, even of high education and attainments, is perhaps best shown when they are brought into close contact with the other classes in society, by being domesticated under the same roof, as tutors or governesses. Amongst those whom necessity compels to go into families as tutors or governesses, there are many of high attainments, imbued with classical literature, familiar with science, of varied accomplishments, superior alike in mind and manners to

their employers, and with the susceptibility of slight, which such cultivation is apt to engender. Yet, how are these persons treated, not in a few families where natural good-feeling and politeness interfere, but generally? What slights, what humiliations, what insults, must they endure, from the wealthy ignorance or aristocratic pride they are condemned to serve! Does the tutor receive the respect to which his character and talents entitle him, and which is even necessary for the preservation of any influence over his pupils? No: he is a hireling; his value is measured by his wretched salary. He is not a free man, performing important duties with honour to himself, and for a just remuneration. Smooth obsequiousness becomes him. He has no right to indulge in the luxury of an opinion; or, at all events, if he is admitted to his master's table, he will take care to interfere with no discussion which takes place there. He may count himself happy, if some peculiarity does not convert him into a capital butt for the jokes of rude hilarity, and if the very children under his charge are not taught by the example to persecute him with wicked tricks and laugh at him to his face. The governess — what is she? A genteel upper servant: best, if a meek and pliant spirit qualifies her for a flatterer, and a patient bearer of mamma's ill humour. She must have the faculty of submitting to the worst tempers in others, without evincing any herself. She must be ready for the side table, or the nursery, at a hint or a nod. She must have the dress and demeanour of a lady, (the respectability of her employer requires it,) with the humility and submission of a slave. And all this for a pittance scarcely more than sufficient to keep up that external appearance which is peremptorily required of her.

The position of those who are engaged as assistants in educational establishments is not much better. For

a wretched remuneration they undergo almost incessant toil, which neither gives pleasure, nor secures respect. The unfortunate system in which they work, keeps them in an atmosphere of constant strife and unhappiness. They have rarely the cordial friendship of the master, and almost never the respect or attachment of the boys. Thus, their life is a harassing struggle, with little prospect of relief but in the grave. The principals of establishments have something of the pleasure of independence ; but they too feel the worry and anxiety of a bad system, and there is no compensation in the rank or importance which it confers. An eminent barrister goes through more toil than half a dozen negro slaves ; but the high distinction and rich rewards make smooth the severest drudgery. Any successful professional man undergoes labour and privation which would be thought intolerable, with any stimuli but those of choice. But a schoolmaster labours from morning to night, at what, from the absence of sound principles of education, is perhaps the most exhausting occupation in society ; and all to eke out a subsistence, and to find himself merely tolerated in society, and excluded from those circles where his intelligence would find most sympathy, and which are thrown open freely to other professional classes.

It is not wonderful then, when education is so ill requited either by money or respect, that none should choose to engage in it who can enter any other profession. Fathers who can spend money on the education of their sons, rarely think of educating them to be teachers ; and least of all in the very cases where the boys possessed the requisite abilities. Whatever mental superiority is shown by children, is destined for a higher sphere. Whoever can choose, chooses some more pleasant and more honoured path of life. The necessitous and the incapable are flung upon education. Incapacity of all kinds

gravitates thither as to a common centre. Any one, according to the vulgar opinion, is fit to be a teacher. If a man can do nothing else, he can keep school. Talent, too, there is—great talent—as has been observed; but driven to this bleak extremity of society by necessity, and therefore almost deprived of its efficacy. It comes, not with its hopes or its enthusiasm—the springs of its gigantic energy in other fields of exertion; but spiritless, feeble, and hardly retaining its identity.

Can it be necessary to show that this state of things is fatal to the best interests of society? What is there that men desire or hope for that is not involved in the question, whether this shall be changed. We have seen how the happiness of the individual, and therefore of society, depends on the formation of moral habits in early life; how the seeds of virtues or vices are sown in early education; and how powerful an impulse towards good might be given, by a course of treatment founded on the laws of the human constitution. We have seen that good education requires, above all things, good teachers; that the best system that human ingenuity can devise must be worthless until it is realised in the intellect and moral habits of a man fitted to work it; and, therefore, that the first step in educational improvement must be to call into existence a class of real educators, imbued with the most enlarged views of the objects of education, and animated by an enthusiastic attachment to their profession as the noblest department of human exertion. If the contempt with which this kind of mental labour is regarded, be a barrier to such improvement, what can be deeper than the interest of society in its removal?—what is the end of its manifold struggles for a better state, if this great matter be neglected? Wealth may pay some for the happiness they lose in acquiring it—fame and high station may

reward a few for the affections they have flung aside, and the moral restraints they have trampled on, in their ascent; but what interest can the mass of society have, if not in the elevation and refinement of their minds? What happiness can men desire so great as to have their children grow up in intelligence, and affection, filling their homes with gladness, making the fire-side a circle of unfading smiles—a refreshment for exhaustion—a refuge in reverses—a bright revelation of a better world? Education is the indispensable condition of social improvement. The imperfections of government will continue, and political contests be mere party struggles until the universal people are made capable by education, not only of obtaining but of exercising power. Criminal legislation may vary its punishments—its separate and silent systems—without diminishing the masses of corruption and crime. The schoolmaster alone, going forth with the power of intelligence, and a moral purpose, among the infant minds of the community, can stop the flood of vice and crime at its source, by repressing in childhood those wild passions which are its springs. Nay, often will the mature mind, hard as adamant against the terrors of the law, and the contempt of society, be softened to tears of penitence, by the innocence of its educated child speaking unconscious reproof.

Education is, in truth, the first concern of society, and it ought to have the energies of society's best minds. The Athenians, who had glimpses of whatever was most glorious, did in this matter leave mankind a great example. Teaching was the honourable occupation of their greatest men. The brightest minds of Athenian Philosophy were the instructors of Athenian youth; so keenly was the truth felt, that the mature intelligence and moral power, acquired in the struggles of a distinguished life, could perform no higher function than that

of rearing up the same precious fruits in the rising minds of the community. Education should be esteemed a liberal and learned profession, and the most honourable of all. The skill to relieve bodily diseases, however comprehensive a knowledge of nature it may require, cannot deserve so high a rank. Nor do the interpretation of law, and the contentions of the courts, however acute the intelligence and extensive the learning they call for, deserve, nor would they receive, from an enlightened public opinion, the same estimation. Still less is the trade of war and blood entitled to such honour. Education deserves the foremost rank, and will one day receive it. But, even if it received less than its deserts, —if it was only raised to an equality with the other learned professions, — the improvement of society would receive a powerful impulse. It would be looked to not as a temporary resource, but as an occupation for life. Many, with a liking for it, would give way to their enthusiasm, when it did not cost the sacrifice of all other tastes and habits. The science would be earnestly studied by hundreds of minds, and would be carried forward every day with effects to society altogether incalculable.

If it appears, then, that the most important interests of society require that the profession of the educator should be elevated in public estimation; the next step is to consider by what *means* such a change can be brought about.

The consideration of the means will form the subject of the second part.

PART II.

THE MEANS OF ELEVATING THE PROFESSION OF THE EDUCATOR IN PUBLIC ESTIMATION.

Those seminaries for training masters, are an invaluable gift to mankind, and lead to the indefinite improvement of education. * * *

These training seminaries would not only teach the masters the branches of learning and science they are now deficient in, but would teach them what they know far less—the didactic art—the mode of imparting the knowledge which they have, or may acquire; the best method of training and dealing with children in all that regards both temper, capacity, and habits, and the means of stirring them to exertion, and controlling their aberrations.

LORD BROUGHAM.

It will be worth while to examine, in the first place, by what means the other professions have obtained the social estimation they possess. We may then inquire whether similar causes may not be expected to raise the profession of education also; and if this appear probable, we may afterwards consider by what positive institutions the advance may be accelerated.

During the earlier period of the middle ages of Europe, after the storm of barbarian invasion had burst upon the Roman empire, and shattered its social structure feeble with a corrupt civilization, and while the foundations were being laid for the states of modern Europe, the physical power which had accomplished these revolutions, and trodden down all literature and science, reigned supreme. Nations held their territories, kings their thrones, and even private men their properties, by the

only rights that were respected — valour and military skill. Hence it happened, that the business of a soldier was esteemed the most honourable, or rather the only one, in which a man of noble or generous birth could engage. Craftsmen of the head and of the hand were alike held in contempt; and the profession of arms was exclusively honoured, because its power was absolute over all that most nearly concerned the happiness of man.

By degrees, a new profession raised itself up, first to contend with, and finally to subdue, this great power. In the most barbarous countries, those who are engaged in the rites and worship of the gods are respected. The deep feeling of awe for the Invisible Power which was implanted in the warlike German tribes, readily accorded a certain veneration to the ministers, whom their Christian belief taught them to regard as the agents of the Deity. At first, however, the Church possessed too much of the meek and divine spirit of its Founder to aim at rank or temporal power; and its influence upon nations, although deep and civilizing, was silent, and appears little on the face of history. But, when its organization became more complete, so that the most distant extremities could respond to impulses from the centre, churchmen were stimulated to act with new power upon society. The necessary devotion of other classes to arms, left open to them almost all the arts and professions of civilization. They could improve agriculture, heal diseases, expound laws, and administer justice on uniform principles, and they had the entire management of education. Their power over the happiness of mankind, through these various channels, coupled with their spiritual influence, attracted increased attention and respect. Their struggle was an uprising of mind against brute force—of mind, however, manifesting not its highest

powers, but those which affected men's coarser interests or their superstitious terrors. Still it *was* mind, and in accordance with the unchangeable laws of human society, it rose to its natural pre-eminence. The proud feudal noble learned to stoop before the churchman, and the monk placed his foot upon the necks of monarchs.

When the ecclesiastics struggled so earnestly to introduce the civil law, they well knew the value of what they aimed at. If they could have included within their functions the interpretation of the laws which affected life and property, deemed the most vital concerns of the community, another chain would have been added to the many by which they held the physical force of society in subjection. Before, however, this bold design was sufficiently matured, a system of law, drawn from the customs of the first warlike settlers in the different countries of Europe, had been elaborated and extended by a class devoted to its interpretation, and in England at least, had struck its roots deeply enough to withstand the assault of the Church. The expositors of this law flourished as it flourished, and soon made their power felt in society. In proportion as order and civilization advanced, and as it became impossible to set aside with the strong hand the decisions of the courts, the authority of law, and the power and estimation of those by whom it was enforced, grew greater. Contests of rival barons in the field gave place to contests by their advocates in the courts. Wealth followed the exercise of a profession so important; and increased aspirants to its honours were attracted by the prospect. Competition produced greater and greater ability and learning; and thus the bar also rose, from obscure beginnings, step by step, until it came to furnish, as of course, rulers and legislators, and to command the highest social estimation, by the influence which it was felt to exercise on the welfare of society.

What could be humbler than the original condition of commerce? So degrading was the occupation thought in the early stages of European society, that it was left almost exclusively to the despised children of Israel. But this contempt, like other sentiments springing from the ignorance of a particular age, gave way before the irresistible law of social progress. Commerce led to knowledge and to increased desires, and furnished the means for their gratification. In proportion as men's comforts became dependent on the trader, he increased in wealth, and rose in their esteem. As governments grew more enlightened, they saw the importance of a merchant class; and their encouragements heightened its social estimation, if they did not absolutely contribute to its prosperity. And thus, because it is a means of supplying great and steady wants of mankind, and an occupation requiring skill and peculiar means, commerce has been rising in every age, until its leading men take their stand by the side of princes; or pass, as in England, by an imperceptible transition from the counting-house to the ranks of the nobility.

We see in all this a regular progression. The professions have successively risen with the advance of civilization. The ascent of each marks an era in the development of the popular mind. First, attention is paid to the primary want of society, felt in every assemblage of men, down to the rudest savage tribe, and most strongly felt where society is most barbarous,—the necessity of protection to life from external violence. While this absorbs the energies of society, barbarism continues; and, therefore, an exclusive regard for warlike qualities is ever the characteristic of a savage state.

In conjunction with this universal want, we find another evinced by the groping, as it were, after an unseen supernatural power. Whatever be the origin of this im-

pulse, its universality, or all but universality, is a fact. It is the germ of religion. In its rudest state it brings men under the dominion of a particular class, who claim to be the medium of communication between man and the unseen world. Thus a priestly class rises everywhere after a warrior class. But the priest of a barbarous age differs in position as widely as in character from the true Christian instructor. The want which in the infancy of society superstition satisfies, is far removed from that which is felt when intellect and imagination, familiar with the manifestations of power and benevolence in the universe, lift the mind up in adoration to the One creating and sustaining Spirit—the ideal of truth, goodness, and beauty. This marks a later stage in the advancement of society. The first religious movement is a blind instinctive impulse, which surrenders itself to any bold pretension.

It shows a further advance when men, freed from the constant necessity of self-defence, apportion property and make laws for its ownership, so complicated as to require a learned class to expound them. The want which is satisfied by a lawyer class is subsequent to those which make warriors and priests; but still it is early felt, and exists in a rude state of society.

Very early wants give rise to exchange of commodities; but the importance of a separate merchant class becomes striking when productions of different and remote countries are exchanged; and this is manifestly a further advance in civilization. When, from having the productions of his own labour secured to him by the establishment of law, and having mere necessities supplied by exchange within a small district, he looks abroad and finds new and varied wants, which complicated co-operation of labour is necessary to supply,—man rises from the world of sense to the world of imagination; but of imagination

yet only extending and varying the wants of his sensual nature.

Literature addresses itself to his mind alone. A literary class rises late, but becomes continually more important. Still the gravitation is earthward. The sciences which deal with material things, and promote the gratification of the sensual nature, are first developed. The last knowledge that man learns is the knowledge of his own being; and therefore it is a merely modern notion to create a class for the scientific culture and developement of man's whole being, and to train them specifically for their work. It is natural that the want of such a class should not be felt until a late period, and that its rise should be late. But as the want is *real*, and as it will be felt in proportion to the knowledge and reflection which exist in society, we may certainly conclude from the analogy of the past, that, as intelligence advances, the work of systematic cultivation of the human being will grow into importance; and that the class capable of carrying it on will rise in estimation, and will be continually absorbing a larger share of the best minds of the community. An extremely advanced stage of society will be marked by the full social elevation of a class devoted to the satisfaction of its highest aspirations.

If we examine the precise means by which the different professions have risen, it will appear that it was mainly through the power exercised by each. At first the soldier is powerful,—all-powerful. The priest soon shares his empire; for whatever it be that seizes the imaginations of men, and moves them to its purposes, is power. The lawyer's power was real: men felt it in what they valued most,—their lives and properties. The merchant was powerful: the growth of capital gave a command of the objects of human desire, which in our own day confers almost a dominion over society. Literature was a power

of slow, but mighty, growth over the thoughts; and social respect, almost idolatry, is rendered to the few who wield this influence over their fellow-men.

Looking to the class engaged in education, we cannot avoid the conclusion, that when they exercise power, and show that scientific culture can raise up men with sound bodies, vigorous intelligence, and moral worth, society will recognize theirs as the master-function, and do them homage as its true sovereigns. Professional educators are now feeble and ineffective. Society does not feel them, and therefore accords them no respect. Their use seems to be to keep children from mischief when their parents are too busy to attend to them, or until they are of an age to be useful, when their education is to commence in the workshop or the counting-house.

Connecting the foregoing considerations with those in a previous part of the essay, in which the inefficiency of educators was represented as arising from their degraded social position, it might seem, at first sight, that the evil of that degraded social position was wholly irremediable; for if the low estimation in which the profession is held turns away from it the ability and energy which would give it power, and if the want of power strengthens and perpetuates the social contempt from which it springs, it might be supposed that the same action and re-action would go on, and the circle of evils revolve for ever. But each of the other professions must, at some period of time, have been in the same position; and yet they have all risen. The revolution of this circle of cause and effect is to be checked by degrees until it is destroyed. It would be absurd to expect that any means could effect such a sudden and large enlightenment of public opinion as would at once, by the extent of its demand, draw a large number of superior minds to education. It would be equally absurd to expect that a large

number of accomplished educators could be at once produced—to dazzle by astonishing prowess—to take society by storm, and enthrone themselves as the acknowledged rulers of its mind. There must be progress in both ways; but it must be slow. Whatever contributes to the enlightenment of the public, tends to the elevation of education; and whatever gives efficiency to education, stamps the sense of its importance deeper in the public mind. Every truth diffused is something towards the result; every instructor who goes forth with enlightened views will do glorious work for the regeneration of his class.

The history of the press, as a profession, shows how real power over society begets respect; and how the respect so excited re-acts, and increases the power. It is not very long since it was held almost disgraceful to write for a newspaper; men holding any position in society who did so, shrouded themselves in the most careful concealment. The power of newspapers was soon felt; and this gradually broke down the reluctance to acknowledge a connexion with them. Minds of high ability were drawn to use so superior an instrument; the false contempt faded away; and the veil of concealment was to a great extent removed. This is much less the case in England where a double-distilled spirit of aristocracy runs through every pore of society, than in France where journalism has risen into a more natural position, and where the laborious political studies of the editorial desk are considered a natural preparation for the *bureau* of the minister. In England the press is growing in importance every day. The current of the English mind runs, perhaps, to an injurious extent in the channels of its periodical literature.

There are then, at all events, two methods by which we can hasten the rise and improvement of education,—by direct attempts to enlighten the public mind, and by

increasing the number of efficient educators. The former of these requires little remark. It is obviously of high utility, whether it assume the shape of writing, speech, lecture, or any other mode of popular address. But such processes of enlightenment will proceed as slowly with this subject as they do with others, depending as they must on the contingencies, not to be commanded, of gifted minds choosing to address the public.

The other method of raising the profession is happily both more effectual and more within our power. It is a process which may be at first slow, but in which every step is firm, and the event certain. The subject, therefore, leads to the consideration of the question,—By what means can we communicate such skill to a few instructors as that, by examples of intelligence and morals, realized as the result of their labours, they may command the respect of society, and so give an impulse to that change in public opinion, which will bring about the elevation and improvement of the whole class of educators?

The most obvious method of making a workman efficient is to train him; or, in other words, to create in him, by prolonged and systematic repetition, those mental and manual habits which are requisite for the dexterous performance of his work. We do not expect that reading books on the mechanical arts, or listening to mere precepts, will make a good carpenter or watchmaker. The apprentice spends his time under skilful superintendence in attempting to *work* at the trade which he is learning, until he acquires *habits* of *acting* with precision and despatch. The mechanical skill whose productions almost vie in delicacy and finish with the creations of nature, is thus attained by appropriate education. The most dazzling feats of art are the results of power acquired in the same manner. The dancer, whose form can almost float in the air at her volition, and whose great exertions

of muscular power are hidden in the beauty of her movements, has acquired all that surpassing skill and grace by the slow steps of a long and laborious training. The musician whose fingers fly over the instrument until it seems possessed with a soul beneath his touch, did at one time move over those keys with the awkwardness and stumblings of a beginner, and only by incessant practice acquired his marvellous facility. In fact, we train men for every occupation under heaven, but that which most requires it. No preparation is thought necessary for the art of education ; and there is accordingly no established mode of training for it in existence. In one or two cases, attempts have been made to give a kind of training to teachers for the poorer classes, but of far too imperfect a nature to qualify the general statement, that educators enter their profession without preparation. Some ideas of external arrangements are picked up ; but the skill to get at the heart and intellect of a child, where it exists, is the chance result of the personal character of the teacher.

NORMAL SCHOOLS.

The method which obviously suggests itself for giving efficiency to teachers is the establishment of institutions for their specific education ; or, to use a name which has already obtained currency,—normal schools. It would be only in harmony with the principles which regulate our conduct with respect to the other professions.—Schools and colleges are established for the specific training of surgeons and physicians ; and the highest talent in the medical profession is devoted to the education of those destined to enter it. Students for the bar receive the requisite instruction in the chambers of pleaders or conveyancers. There are military schools, and naval schools, and schools for the fine arts.—It seems only filling up a vacant

niche in the social edifice to establish schools for the education of teachers. Nor is the idea a mere speculation of ardent benevolence, which practical men may set aside with a pitying smile as a beautiful impossibility, — a pleasant vision of Utopia : it has been long a working reality in countries with which England would scarcely brook to be compared. Whenever she adopts it, she will be only the slow and distant imitator of Prussia ; she will have been anticipated by France, by Switzerland, by Denmark, and even by Russia.

Without entering into details respecting normal schools on the Continent, with which able articles in the *Edinburgh* and *Foreign Quarterly Reviews*, and that part of M. Cousin's Report on the State of Public Instruction in Prussia, (which has been translated by Mrs. Austen,) have made the English public familiar, it is sufficient for the present to observe, that by a normal school is here meant an institution for the scientific training of young persons to fulfil the duties of educators. The nature of such an institution, as well as the effects it would be likely to produce, will more fully appear from a consideration of some of the principal points which should be attended to in its formation.

Suppose it to be intended for rearing up instructors for the poorer classes; and that in order to free the working of the experiment as much as possible from extraneous influences, the pupils should board and lodge in the establishment :—

1. It should have a competent director.
2. The pupils should be carefully selected.
3. They should remain for a considerable time (not less than three years).
4. There should be an infant school and a primary school in connexion with the institution.
1. In the first place, the director should be competent.

His incompetency will completely nullify all other advantages: his competency will supply almost all deficiencies. A man with the zeal and resources of Pestalozzi at Stantz, with food, and a roof, and minds to work upon, must effect great things. We cannot expect another Pestalozzi; but we may find able and experienced men imbued with his spirit. The director should be a man of high moral character, superior abilities, calm temper, and tact in the management of men, with an entire devotion to his work. He should be cheerful, fond of children, and of exciting minds to work out knowledge. He ought to have an extensive, practical, and theoretical acquaintance with education—a familiarity with the best parts of existing systems; with the principle of science to which each owes its partial success; and with whatever is most established in the philosophy of the mental powers. Above all, he ought to be imbued with the true spirit of *investigation*; thoroughly aware of the vast field which remains to be explored; and capable of using his knowledge to guide the inquiries of himself and his pupils. Such men are, even now, labouring at their vocation, and exciting little interest or attention. They would rejoice to enter on a sphere of more extended usefulness, if not of greater activity. When society calls them, they will not be wanting.

2. The pupils should be very anxiously selected. An indiscriminate admission would draw many persons wholly destitute of the natural capacity. Failure would be inevitable; and consequent damage to the cause almost irreparable. In the first place, pure moral character should be indispensable. The mischief of admitting one depraved person is beyond calculation. The next requisites should be, a kindly disposition, a fondness for children, a loving patience with all their little peculiarities, and a positive pleasure in the business of teaching. Quick observation

and correct reasoning powers would be very desirable ; but, at all events, a clear intellect of average power should be considered essential. The degree of knowledge would be of less importance than any of the other qualities ; but the candidate should be able to read and write well, and be acquainted with arithmetic. It is of great importance that the entry into the institution should be a voluntary and deliberate proceeding on the part of the pupils, and therefore the age should in no case be under sixteen.

3. The time for remaining in the institution should not be under three, or, at shortest, two years. For some pupils who enter very well prepared, the latter may be a sufficiently long period to acquire the necessary practice ; but for the average of students, who it may be expected will have to learn not only *how* but *what* they are to teach, three years will be found rather stinted measure. As for the notion which is frequently acted upon, that a man of little education, or previous acquaintance with teaching, may go to a model school for six weeks or three months, and, by bringing away "the system" with him, become fit to instruct others, it is too farcical for observation : indeed, its absurdity seems to be by none more deeply felt than by those whom the poverty of the educational resources of the country compels to countenance such a burlesque upon the training of teachers. A man who pays a flying visit to a model school, may carry away a trick or two of the external management ; but unless pupils come with a certain degree of natural aptitude for their business, and remain long enough to allow a permanent impression to be made on their characters, it is idle to dream of communicating to them any power of forming the characters of others.

4. There should be an infant school, and a primary or more advanced school, in connection with each normal establishment, in which, as soon as they were fit, the

normal pupils should be introduced to the practice of education. They should be introduced as early as possible to the infant school,—first to observe, and then to take a part in, its operations. It is now established that the moral character of man begins to be formed before he can speak; and that long before it would be safe to give any but the slightest stimulus to the intellect, we may and ought to do much for the regulation of the moral feelings. Moral education is the characteristic and the triumph of the infant school system. With this system, as containing the basis and rudiments of all education, the normal pupils should first be made thoroughly familiar. They should be guarded against its abuses, and impelled to its improvement, by as complete an acquaintance as possible with the physical, intellectual, and moral principles involved in its operations. They will learn that the spirit of love and sympathy which is essential in the infant school should be the spirit of all education; and that all the more advanced stages should be super-imposed upon, or perhaps more correctly, evolved from, the infant system. In the paramount and almost exclusive attention to the formation of moral character, which will thus be forced upon them at the beginning of their career, they cannot fail to find benefit to their own moral being, and to acquire the conviction that the moral improvement of their pupils, as well as of themselves, should be their chief concern in after life.

In due season, the normal pupils should be introduced to the practice of the more advanced school. Their attention will still be steadily directed to carrying on the moral cultivation begun in the infant school, or to correcting the moral evils in the characters of those who may have received no education as infants. But the developement of the intellect will now occupy a consi-

derable proportion of their exertions. They will watch the best methods of calling forth the powers, and learn to put them into practice. They will strive to guide the opening intellect, so that it may sustain the moral impulses; and in the mere intellectual developement to aid the unfolding of the energies within, into that particular form to which each individual character tends.

The important results which might be expected from an establishment so conducted, will appear more clearly from a short consideration of the state of education as an art founded on science, and of the means by which it is to be improved.

Before Pestalozzi, education, at least in modern Europe, was little better than quackery. Milton, indeed, gave his contemporaries a glimpse of what education was in his own lofty conception; but it was a flash, swallowed up in darkness. His discourse, addressed "to Master Samuel Hartlib," short as it is, is distinguished by his wonted moral grandeur, and imaginative richness; but it was to his contemporaries "as the stars which give little light, because they are so high:" and, perhaps, in our own day, the comparison holds; for the distance which society has passed over since Milton's time, has scarcely brought it nearer to the height of his views. The shrewd common sense of Locke exposed, for the time fruitlessly, many of the absurdities of ordinary education. Rousseau carried farther the work of exposure and destruction,—if, indeed, we can apply the term to that which was only destroyed in discussion, and which lives in practice with almost its pristine vigour. In Germany, the source of so many great ideas, there were movements towards something better, before the time of PESTALOZZI; but for him it seems to have been reserved to lay an imperishable foundation for the scien-

tific developement of the human mind. It is needless to recount his labours and sufferings.* He paid the common penalty of those who do great original services to mankind. He sacrificed fortune, ease, the world's respect, to fulfil his mission; but his discoveries remain an everlasting monument. He flung away the word-mongery and rote-learning that was, and is, called education, and brought the child in contact with nature and reality. (He taught *things* instead of *words*.) He developed the principle enough to give us full assurance of its value. It still remains to be worked out by the same system of observation, and ready deference to the hints of nature, which carried its discoverer so far. He established this great principle of intellectual cultivation, and in doing so much for the intellectual, necessarily did much for the moral being. But, further no man was ever more deeply impressed with the practicability and importance of moral education. This great idea was, in truth, the central one in his mind; and he realized, in his own practice, a moral education of a high order. But the unsystematic character of his mind prevents the fruits of his observations in this field from being fully set forth. A mass of struggling half-developed thoughts was buried with him in the grave: but he gave us rich specimens of the veins he opened; and common workmen may sink a shaft into those treasures above price, which it needed his genius to find out.

The infant education system of Wilderspin, though an independent discovery, is, in its best form, a realization of the principles of Pestalozzi. This certainly does not diminish its value, or the merit of the individual to whom its success is chiefly owing. It is, on the contrary, an almost conclusive argument in its favour, that being

* See the very beautiful "Memoir of Pestalozzi, and his Plan of Education," by Dr. Biber.

worked out by a mind in wholly different circumstances, it accords with the principles of so true and gifted an observer of nature as Pestalozzi. The main object of the infant school, where it is not abused, is the development of the moral nature. This it effects, by bringing to bear constantly on the children, all the influences of kindness and affection, by uniform appeals to their best feelings. Nature is observed, the working of the little passions noted, and the treatment adapted to the individual case, to allay the irritation, repress the evil impulse, and bring out the feelings of kindness, justice, and truth. No indiscriminate punishment, hardening the strong, and enfeebling the timid; no prizes or appeals to ambition, filling the few with arrogance, and the many with envy. The law of love, the fulfilment of Christianity, is the true principle of the infant system. Its success in the hands of Mr. Wilderspin, and of such other competent persons as have undertaken it, has been triumphant. The fearful abuses which infant schools so often present, prove only the necessity of a better education for masters. Its imperfections, in more competent hands, show that it requires to be carried on to completion, like other parts of education, and like all sciences, by experiment and observation of nature.

It would be unpardonable to conclude even this slight sketch of what has been done for education, without referring to the writings of Miss Edgeworth. The works which bear her name, particularly the joint production on "Practical Education," contain, with some questionable matter, an abundance of practical suggestions of the greatest value, drawn from experience, and referred to principles in the philosophy of the mind.

Several later improvements have been made in education, such as the highly explanatory methods adopted at the Sessional School of Edinburgh, and known as

Wood's Intellectual System,—the partial management of boys, through authorities of their own choosing, as carried into effect at Hazelwood and Bruce Castle schools,—the monitorial system of Bell and Lancaster, useful as an auxiliary and under due regulation. The attention bestowed upon this system, and the controversies concerning it, afford a melancholy proof of the low ideas which are entertained of the purpose and nature of education.

In a field of inquiry intimately connected with education, but which has been little regarded in conjunction with it, discovery has been carried to a considerable extent, and its results may now be used in guiding us to further improvements in education. The science of the human mind has been cultivated in all ages of the world, but the true principles of its structure and growth are chiefly of modern discovery. Berkeley and Hume furnished important contributions to the science, such as their several speculations on the acquired perceptions of vision, and the connexion of cause and effect. But to Hartley we owe the chief developement, if not the discovery, of the principle of association, the great law of the mind. This principle has been further developed by Dugald Stewart, Brown, and Mill, and thus we have, if not a perfect philosophy of the mind, a body of knowledge of its operations, ascertained by observation, which must be of the greatest use in leading to educational improvements. Whatever is best in the methods of Pestalozzi and Wilderspin, we find perfectly accordant with those principles of the human mind ascertained in a wholly different field of investigation.

Many persons believe that a still sounder basis has been laid for educational improvement, by the discovery of phrenology. Without venturing to pronounce on the distinctive principle of phrenology,—viz. the asserted connexion of certain faculties with particular portions of

the brain,—it may be remarked, that its analysis of the intellectual and moral faculties has a truth wholly independent of its craniological pretensions; and that that analysis is reconcilable with the view of the mental powers, which we derive from the metaphysical writers above-mentioned. Further, phrenological writers have the merit of directing attention more forcibly to moral education, and to the only means by which the moral feelings can be strengthened,—viz. exercise on their appropriate objects. Phrenology, therefore, fully deserves to be examined in a course of educational study.

It appears, then, that we stand at the present time, at the confluence of distinct streams of inquiry. It is in our power to make the blended waters flow with increasing volume and rapidity. If we study the science of the mind, and the art of education together, we shall find one perpetually reflecting light upon the other; and thus we possess more means for the improvement of education than ever before existed in the history of society.

Suppose, then, a normal school under a director, uniting with an extensive knowledge of education, and of the science of mind, the true spirit of investigation—suppose the pupils fairly qualified, and the work to be carried on with zeal, energy, and a readiness on all hands to learn, as well as teach—can the result be doubted? The knowledge of the best methods, and of the science of the mind, carried into the school-room, and used with a constant attention to the workings of nature, could not fail to develop an admirable system. A record of proceedings should be regularly kept. All incidents and observations, tending to illustrate the operation of particular principles of the mind, or the effect successful or otherwise, of methods of teaching or of moral treatment, should be accurately entered by the director, or under his immediate superintendence. Each

pupil should further keep a journal of his own observations. It would tend powerfully to methodise his ideas, and stimulate to improvement. Such records properly kept, in conjunction with a system of questioning nature by judicious experiments, would throw a flood of light on the formation of the mind, and of individual peculiarities, and on the science of education. It would be found that many points in the mental structure and growth, obscure to the philosopher in his closet, seeking in his own consciousness the common mind of mankind, would be cleared up by the unsophisticated workings of thought and feeling in childhood. The infant school would become to the metaphysician what the laboratory is to the chemist; and the philosophy of the mind would acquire the certainty, the progression, and the practical utility of the physical sciences.

The assemblage of pupils, under such a system, would mightily increase the interest of each in the subject of education. The gregarious influence would be felt; the power of sympathy would spread whatever enthusiasm might be in a few, amongst all. Methods of teaching and mental developement would become topics of conversation and discussion: a library of the best works on education (inaccessible except in such an establishment) would afford food and excitement for both. Thus, there would be felt a constant stimulus to think about the common pursuit. All the advantages felt by those who prepare in common, for other professions, would be experienced—friendships, mutual encouragement and assistance in studies, and the growth of that spirit of class, which here, if anywhere, would be allowable, and which is so effective in maintaining a position in society.

The normal institution, with its connected schools, would effect the great good of exhibiting education in a light in which it is rarely regarded, as a highly pleasur-

able occupation. The ennobling studies, the high moral tone of the institution—the intelligence, vivacity, and warm attachment to their teachers of the school children—would attract the attention of generous minds. The associations of drudgery and annoyance, which make up the common notion of a teacher's life, would be utterly destroyed. The frank cordial intercourse between teachers and pupils, the pleasure and interest of the recipients as well as of the communicators of knowledge, the absence of all tyranny, suspicion, and terror, would invest education as a mode of life with charms to many minds perfectly irresistible. To engage with the aid and enjoyment of sympathising companions, and under the guidance of an enlightened and friendly director in the work of unfolding mind; to acquire the power of exciting the intellect and winning the affections of children; to be encircled with their bright glad faces; to catch the contagious hilarity of their sports; to hear the music of their cheerful voices; to note the graceful play of limb and feature, the bold conjectures, the fertility of expedient, and the flashes of noble feeling;—all these pleasures would make education attractive to numbers, whose characters attain not half the excellence or enjoyment they are capable of, in less congenial pursuits. It is not to be doubted, that many such would be found to give themselves heart and soul to the work. There are many now toiling in the mill of a bad system, to whom the opening of such an establishment would come like a heavenly deliverance. Many, restless in other walks of life, with ill-understood impulses which, in the aspect of every-day education, there is nothing to satisfy, would at once find their proper object in the development of a philosophical system. Many of the teachers of Sunday schools persevere in their voluntary and gratuitous, but too often ineffective, labour, from the posi-

tive pleasures of communicating knowledge, and of intercourse with children ; and instances are known, even under the present repulsive system, of persons sacrificing settled occupations to gratify an overpowering desire to teach. All sciences are capable of exciting a high degree of devotion and self-sacrifice. Students have been found to hang for months, with unflagging interest, over the dissection of a limb, slowly laying bare the minute and complicated tissues of nerve and artery. Even what is considered the dry and repulsive study of the law has its enthusiasts, who find in the rules of pleading the severe beauty of mathematics, and to whom the subtleties of contingent remainders are a perfect delight. Who can doubt that scientific education, dealing with a structure even more exquisite than that of the body, based upon so many beautiful relations, between man's inward impulses and the magnificent scene in which he is placed, and tending to such grand results of human morals and happiness, will excite an equal devotion in its followers ?

To persons led to the study of education, by a strong natural impulse, or simply by a determination of prudent calculation, a normal school would afford the great desideratum—a mode of systematic preparation. Many who take up education from necessity, with nothing but mother-wit to guide their operations, would rejoice at an opportunity of acquiring the light of experience. For such persons at present, however anxious for improvement, there is no institution where practical skill might be acquired, and the imperfect state of education has not allowed the publication of any one book sufficiently detailed and practical to direct them.

If the normal school, in the first instance, did no more than produce a set of teachers, impressed with clear ideas of the objects of education, and of the leading principles of investigation, by which the means of real-



izing those objects were to be worked out, it would accomplish much. Minds going out so prepared, would attain considerable success ; and as they went on improving, would, in the course of their experience, arrive at a number of practical rules, which, being founded on principles of science, would be permanent, and capable of communication to others. But a normal school must necessarily effect a great deal more : it would communicate even to the first pupils a great deal of practical skill in the infant system, in the method of developing intellect by real objects, and other educational improvements now in actual practice. It would thus send forth at the end of the first term of three years, a number of able educators ; and each succeeding batch would be distinguished by increased efficiency. Their power would soon be felt ; and its results being such as every one could appreciate, there would be a general anxiety amongst parents to give their children the benefit of instruction so superior. The probable consequence would be, that teachers, intended for the children of the poor, would be drawn away by high rewards, to teach the children of the rich. But the good done would not be less ; the well-educated instructor would still be exercising his function, communicating real knowledge, and developing sound moral feeling. His pupils would be an additional number of well-educated minds, imbued with respect for their teacher, and consequently for his profession. Meanwhile, such teachers would know the value of their services, and feel thoroughly independent. The same cause would make their independence felt by society. Such men must be respected ; and the position acquired by them, would suggest teaching as a suitable line of life to young men having aptitude and liking for it, but deterred from embracing it, by its uncertainty and want of respectability. Thus, new minds would be drawn

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to it, and a fresh supply of able educators produced, whose exertions would be felt daily more and more, in the bosoms of innumerable families.

Such great and glorious results it is not unreasonable to expect from even one good normal school ; and the establishment of such schools is manifestly the first step which a government should take for the improvement of education. There are numerous difficulties in the way of a complete system of national education ; and it is more than likely that an attempt to set in motion, at once, a machinery so extensive would fail, and throw back for an incalculable period the enlightenment of the people. Of the causes likely to lead to a failure so disastrous, the chief would be the deficiency of competent masters. To what purpose would it be to build schools, and collect children into them, if we have not men fit to work the machinery. Shall we commit the enlightenment of the rising generation to ignorance and stupidity ; or intrust the formation of character to men whose own character we should be sorry to see imitated ? The creation of at least a certain number of good masters is the first step,—the necessary preparation for a national system ; and it would cost a mere trifle. An almost imperceptible addition to the estimates (if one may be pardoned for this begging tone in behalf of a cause which stands on the loftiest ground of right and justice) would build and support half a dozen normal schools. A few parings from the vast military expenditure of the country would accomplish an object in which the highest interests of the present and coming generations are involved. A small but efficient normal school would come within the compass of even private beneficence. Thousands are annually wasted in benevolent, but abortive, attempts to educate the people, which, if applied in a right direction, would realize the most enduring benefits. The grand

mistake of the philanthropy of the day is to think more of *quantity* than of *quality*, in its efforts at the education of the people. A society has no notion of concentrating its attention and resources on one spot. It must spread and branch over the country,—nay, over Europe and the colonies—and increase the *number* of its schools at all events. The consequence is, that energy and money are wasted in the extension, while the *quality* of the education remains wretchedly inferior. The effort seems great; the impression nothing or worse. The mass of ignorance firmly withstands these feeble assaults from the scattered and undisciplined array of the educationists. There may be some excuse for so great an error, when we consider the shocking ignorance in which the mass of the population are plunged; and how natural it is that unthinking benevolence should endeavour to give them any education, rather than leave them destitute; but such precipitancy turns out to be the slowest way of accomplishing the work. The mistake is less pardonable when it springs from that vain spirit of display which creeps into and mars the best plans, leading to the sacrifice of practicable good, that public meetings may be delighted with sounding reports of children rescued by thousands and tens of thousands from the evils of ignorance. In the eyes of this ambitious philanthropy, the most perfect success in the creation of intelligence and moral feeling, if it be confined to a small district, seems a poor thing. An extensive project, however, must always fail, if its extension has not commenced from the smallest beginnings, and gone on by the most gradual steps. The machinery is found cumbrous, disjointed, and inefficient. The people are not made better: enthusiasm flags; and after many symptoms of decay, the ill-arranged and sand-built fabric falls to pieces.

On the other hand, if a society, or an individual with

resources at command, should attempt a very limited and manageable experiment,—a small normal school, with an infant and subsequently a primary school attached ;—if they should concentrate their attention and resources on this institution, to raise it to the highest possible pitch of excellence, securing for it the best educational ability that could be procured, and the most complete apparatus of instruction ;—if they should resolutely refuse to look beyond the small circle of their operations, until they had brought everything within it to the utmost perfection, what would be the result ? For a few years they would work in silence and obscurity. A certain degree of success would, after a time, draw attention to their proceedings ; until, as it steadily increased, the regards of the empire and of Europe would be fixed upon them. The power of education would be demonstrated by facts, by high intelligence and morals, as the results of scientific instruction. The practicability of popular improvement would rest upon the evidence of the senses. Doubt or cavil could not stand before such proof. This single effort would be the parent of thousands. It would give a more potent impulse to civilization than the paralytic organization of a hundred wide-spread societies.

The establishment of normal schools, then, is the simplest and the most practicable, as well as the most efficacious means of accelerating the rise of the educational profession in public estimation ; and, through such rise, the general advancement of society in civilization and happiness.

NATIONAL EDUCATION.

Suppose such institutions to have worked successfully for some time, so as to have furnished society with a number of able masters ; it would be then in our power to hasten still farther the same movement by the adop-

tion of a complete system of national education. The nature of the system does not materially affect the present argument. Whether it should be absolutely controlled by the parents in each district, or be more in the hands of the central government;—whether masters should be appointed by the locality or by the minister;—whether books should be prescribed or merely published by a central board;—whether the education of children should be voluntary or obligatory with parents. Whatever may be determined upon these points, it is sufficient here to suppose that a national system would include, 1. A regular and sufficient provision for teachers: and, 2. A regular gradation of places, from the humblest village-school upward; through which ability and merit might rise to a seat at the central board, or to the supreme control.

1. A regular provision for teachers.

The adoption of a national system would at once fix the minds of all men on the subject of education; and impress them with an idea, to most altogether new, of its extreme importance. The schoolmaster would become a personage of greater consequence than he has ever been. The establishment of a regular provision for teachers would suggest education to numbers as a desirable line of life for their children. Wherever the requisite mental aptitude existed, there would be little difficulty in establishing a child in the world. It would cost no trouble and little expense beyond the moderate stipend for his education at the normal school. The existence of the normal institution, the legal recognition of the schoolmaster, and the fixed salary, would give him an altogether new position. The associations of respectability, which belong to most places of established authority, would grow up about him. Many members of respectable families, moderate in their means, would embrace the

profession, in which they would naturally preserve their old connexions. Thousands would thus become interested in upholding its respectability. A gradual fusion would take place between it and the other professional classes; and the operation of all these causes would be increased tenfold, by the high cultivation and mental energy of the new teachers.

2. A gradation of places; by which a man of superior abilities might rise from the lowest to the highest.

Whether the elevation from one step to another should take place by the votes of the teachers, or of the parents, or by appointment of the central government, or partly in each of these three ways, it is not necessary to consider. But the possibility of this ascent seems to be of great consequence, for giving energy and efficiency to the whole system. There never was an army so rich in high military talent as Napoleon's, in which so many of the most distinguished generals had risen from the ranks. The principle seems obvious. The wider the circle from which selections are made, the greater the chance of obtaining the fittest men. Under such a system a young man would have a powerful impulse to the able and honest discharge of his duties. Talent is everywhere stimulated to the utmost when, if shown in a humble position, it is raised to a higher one. If it is of that superior order, which displays its resources in proportion to the difficulties of its work, its ascent naturally continues. Thus the equilibrium of intellectual power would preserve the machinery in its highest state of efficiency; and the whole would gradually fall under the control of the minds most fitted to direct it.

It may be urged that the great end of education is to rear men up to act on better motives than that of rising in the world; and that this will never be effected by masters who are themselves working under that stimu-

lus. This is no doubt true; and if it were possible to procure a sufficient number of men to work from higher motives, it would be wrong to hold forth any attraction to ambition. But this, within any time that we can foresee, it would be vain to expect. In a wisely ordered system there will be many urged only by the purest motives, and careful for no reward but the diffusion of knowledge and virtue, and the approbation of their own conscience. Such men will be the true instruments for the moral regeneration of society; but much good may be done, particularly in intellectual education, by the energy of more ambitious minds. While, therefore, this feeling should not be inculcated as a main principle of action, it is better when it shows itself in conjunction with great abilities to provide a mode of exercise which shall be beneficial to mankind, than to let these abilities be drawn away to other professions. Many important discoveries might be made, or ideas developed, in the intellectual branch of education, by the energy of men whose principles of action fell short of that high morality at which education ought to aim. One of the disciples of Pestalozzi, who is said to have differed most widely in moral principle from his master, published some of the best manuals of the mathematical branches of the system.*

It is further to be observed, that ambition, springing from an essential principle of our nature, ought to be subordinated to higher feelings, but cannot and ought not to be suppressed. The desire to occupy a position of more extended usefulness may be justified on the highest grounds. An ambition which used no flattery or intrigue, but sought noble objects by noble means, and which, in its anticipation of the future, never swerved from the discharge of present duties, would have no discordance with the most unselfish character.

* Schmidt.

The existence of high prizes in the profession of education would raise it at least to a level with the other professions. Judges and bishops are powerful upholders of the respectability of the bar and the church. Councillors of an education board, and directors of great normal schools, with far less salaries, would do as much for education. The Church, notwithstanding the wretched remuneration which so many of its members receive, continues to be respected. The regular salaries, the legal character of an educational system, with a possibility of promotion, would assimilate it, in some respects, to the Church. It would be entered by many with ambitious views; who, however, could obtain none of them without contributing in their career to the purposes of the system. It would also be entered by numbers with the purest intentions; who would devote themselves in a true Christian spirit to the moral and religious elevation of the people.

It must be confessed, however, before leaving this subject, that the introduction of high prizes into the educational system would be attended with danger; and the greatest care and deliberation should be bestowed upon the arrangements which would open a field for the exercise of ambition.

There is another mode in which the establishment of national education would contribute to the general elevation of the profession.

It is to be presumed that facilities, if not encouragements, would be given to meetings and associations of teachers, for the pursuit of their common objects. Associations for scientific purposes have been, perhaps, pushed to an extreme in our own day. The greatest discoveries were made in solitude. When men associate for the cultivation of science, the sympathy and enjoyment make the present too vivid. The social purpose is apt to pre-

dominate over that of pure investigation. There is study for matter of temporary display, rather than for recondite and less dazzling truth. Intellectual power is spent in the delicious excitement of the time, instead of being hoarded up to benefit society by everlasting possessions. There is this tendency; but there is, on the other hand, a powerful stimulus given, which is often carried back into the study. Masses of knowledge acquired in solitude, lying cold and inert, become freshened and vivified by the action of living mind on every side. The collision of intellect strikes out new ideas, which may ripen into discoveries. New advances in any direction are announced and become common property. The whole scientific body is kept, as it were, abreast in the van; and investigation works with the unity of one, and the force and fertility of expedient of innumerable minds.

The principle of association is peculiarly applicable to the science of education. Conferences of teachers might be easily prevented from degenerating into debating clubs or convivial meetings. Induced to come together at proper intervals, and under judicious arrangements, the association would furnish the strongest incentives to their zeal and industry. The sympathies of a common pursuit, the interchange of ideas, the communication of new discoveries, could not fail to make the meeting delightful. At present, practical knowledge of the most important kinds, acquired by long lives spent in teaching, goes out of the world with its possessors, there being no easy mode of communicating it to others; or, (what is, perhaps, more important,) no means of giving it that degree of developement which would show its value. Conferences of teachers would suffer no man's experience to be lost. Every hint would be taken up and followed out by investigation. The resources of each would be drawn out; and men would learn the command of

their powers, and the manner of keeping their position in society. The most accomplished minds would give a tone to the others ; roughness and peculiarities of manner would be rubbed off ; and each would feel that he was not solitary and unconnected, but a member of an important body. His self-respect would thus be increased, and with it the estimation of others for him. When men of common interests meet together, the topics which concern them most nearly must engage a share of their attention. If there be any grievance it will assume a distinct shape by discussion, and be put in the way of redress ; if any improvement of condition be practicable, their joint consideration will be most likely to effect it. All this tending to make them feel their own rights and strength must also insure greater consideration from society. The sagacity of the Prussian government, so strikingly displayed in its organization of public education, makes the utmost use of this principle of association. The conferences of schoolmasters, without coercive interference, which would deprive them of their chief advantages, are promoted and encouraged by every means in its power.

It will be readily understood, that the effect of normal schools, and a national system of education in elevating the character and importance of teachers, would not be confined to the pupils of the normal schools, or the masters of the national system. Private masters and teachers of all kinds would be stimulated to improvement. They could not maintain their position against their new rivals without exertion. The new methods would be caught up ; men who had undergone scientific training would be eagerly engaged as assistants in schools : and thus the new spirit and principles of improvement would take root in various places. Many to whom the present mindless and mechanical routine is a severe drudgery, would be struck

with the effects of a rational system ; a light would shine into their dark prison-house, from a quarter they had not thought of ; the new form assumed by education would present matter for the exercise of their powers, and make their profession something to which they could devote themselves. The general educational movement would compel the community at large to entertain more just views on the subject. Its importance would overshadow the topics of the day. The established improvements having once excited public interest, would be laid hold of by the press, and set forth with its powers of exposition and eloquence. Parents who saw the results of the improved teaching in the children of others, would be content with nothing inferior for their own. Parental wishes, which, through ignorance, are the grand obstacles to improvement in the education of the middle and wealthier classes,—requiring and enforcing a bad system, even from those whose own light would lead them to something better,—would become the most efficient agents of reform. By improvements effected in some directions, the standard of education would be raised everywhere. Through every fibre of society the impulse would be felt, communicating health and vigour.

A suggestion which has been frequently made, with a view of giving education and its professors a greater degree of consideration, deserves notice. It has been proposed to connect with each of the Universities a professor of education, whose duty it would be to deliver lectures upon it as an art. Under certain circumstances this would probably be of high utility ; but the means by which it might be made to work beneficially seem to be somewhat remote. A short consideration of the nature of lectures, and the circumstances in which they are applicable, may help to form a judgment of the value of this rather favourite idea,

If a person, having time and fair opportunities, determine on acquiring such a science as political economy, it is sometimes thought that he can do no better than attend a course of lectures upon the subject. In nine cases out of ten, however, he will hear in lectures exactly the same matter which he would find in any compendium of the science,—the same definitions,—the same principles,—nay, often the very same illustrations. After he has heard a lecture he remembers a few vague general ideas, the greater part having left no trace. He is either a passive recipient of what is delivered; or, if by any particular point his own thoughts are excited, his mind goes off from the current of the discourse, and the principal portion falls on his ear unheeded. He must, therefore, repress any impulse of his own faculties to activity, and try to swallow wholesale, with a resolution to digest at leisure. He is thus kept in a sort of mental scramble, and all his diligence cannot prevent the greater part from slipping away. Suppose the same person to take up a popular exposition of the science, and read a small portion slowly and attentively. There is no hurry here; the ideas are as intelligibly put as in the lecture; and the student need leave no sentence until he understands it. Nor is he a passive recipient. He is taking in ideas and making them his own, through the performance of those mental processes by which alone they can become a permanent addition to his mind. At the end of an hour, he has made a small but sure advance, and is able to take another step; his progress will be slow but real; and by degrees he will acquire a sound and thorough knowledge of the science. In far less time, the lecturer would have carried him with railroad speed round the whole world of political economy and its relations, and set him down where he started, bewildered with the rapid whirl of ideas, each half effacing the previous one,

and unable to give any but the most vague account of what he had passed through.

Nor does taking notes supply any remedy ; for either they will be slight and fragmentary, or so full as to have drawn attention from the matter of the lecture, and, at best, can be nothing more than an inconvenient book. How is the student, with the most ample notes, better off than if he had gone to a book in the first instance ? He has the same work to go through, with the difference of having to read manuscript instead of print. So unsuitable are lectures on a subject like political economy, addressing merely the intellect, to communicate a thorough knowledge of its principles. Lectures, however, even on this subject, are not useless ; many persons having little disposition to take up a book, may be induced to attend a lecture. The interest felt by the assembled auditory is contagious ; eloquence, or a graceful delivery, heightens it. A mind which would remain torpid among books, may be aroused in the atmosphere of the lecture-room ; and may carry away one or two striking ideas, precisely because they arrest and confine attention, and prevent it from being dissipated over the whole lecture : but if the want thus created have any strength, it will find no sufficient satisfaction except in books. Thus lectures addressed to the intellect and imagination may have a great utility in awakening intellectual torpor, while they are utterly unfit to communicate a science to a class of working students.

But lectures have another and very important utility wherever illustrations can be addressed to the *senses*. Where pictures, diagrams, or, still better, specimens, and real experiments, can be submitted to the sight and touch, they constitute an important reason for using the form of lecture, because they are not within reach of each individual pupil. Further, they are intelligible to

all. A specimen, or experiment, excites more attention, and is better understood, than the most eloquent exposition of a principle. Explanations, connected with the impressions thus made on the senses, will be better understood and remembered in accordance with that law of mind, by which those associations are strongest in which sensation is a link. Hence, the peculiar advantages of the lecture system, in its double function of exciting thought, and exhibiting real objects not easy of access, are felt, not only in the different branches of material science, optics, electricity, chemistry, mineralogy, and anatomy, but also in the inculcation of some practical arts. Such the practice of law may be considered, when a judicious pleader or conveyancer lectures the pupils in his chambers, in an easy conversational way, referring to their text-books as the clear and always accessible records of the general principles which he illustrates, directing their attention to the peculiarities of the deed or declaration — a real document, before them, and in the end setting them to put in practice what they have learned, by drawing up a similar document. Such also are the lectures of a surgeon, who brings his pupils to the bed-side of a patient, exhibits to their senses the dislocation or fracture, explains the nature of the injury, and the principles on which recovery must proceed, referring to the text-books, and securing their being practically understood, by making the pupils with their own hands prepare and apply the necessary dressings.

These remarks have appeared necessary for coming to a satisfactory conclusion on the proposal to establish lectures on the art of education. The question at once arises—are they to be simply methodical expositions of the principles upon which it ought to proceed, delivered in a lecture-room; or, are they to have constant connection with visits to a school in which the attention of the

students would be every moment drawn to details to be seen and heard, and where they might attempt to exercise the practical art forming the subject of the lectures? If it be proposed to establish lectures of the former kind, it is to be considered, first, that education, as an art founded on science, is in too imperfect a state to be very susceptible of being set forth in lectures. Very much important truth might be given, but many gaps must be filled up by vague generalities or sheer abstract speculations if a lecturer undertook to exhibit a systematic view of education. Educational science is yet in all the rubbish and disorder of discovery. Its form and proportions must be more fully brought out before the lecturer's abridging lens can give a small neat image of it to an idle audience. Supposing this objection to be got over, lectures on education, apart from the school-room, would stand on the same footing with lectures on political economy. They might attract attention, and originate thought, but fail utterly as a means of instruction for those who had already determined on education as their profession. To such persons they could communicate nothing, which could not be acquired with ten times the facility and completeness from books. If the lecturer happened to be a man of original views, whose thoughts were not yet accessible in print, it would be his duty to make them so; if they were developed enough for lectures, they would be developed enough for a book. His very lectures, printed without alteration, would be infinitely more useful by becoming subjects of study, than if delivered with the utmost attractions of style and manner.

The only form in which lectures could properly subserve the teaching of education as a practical art, is that in which they would be strictly connected with a school. A plan of this kind has been put forward by a high authority on the subject of education,—Dr. Bryce of Bel-

fast,—in evidence before the parliamentary committee of inquiry into the state of education in England and Wales. He says, “*My beau idéal* of a training establishment is, a Scotch or German university, in which there is a professor of the art and science of education, and attached to which there is a school conducted on the principles which the professor expounds in his lectures. Such a school would do the same thing for the student of the art of teaching, that an hospital does for students in medicine. It would furnish something analogous to what are called clinical lectures, in medical education, in which the lecturer goes to the bedside of the patient, examines his symptoms, and not only prescribes, but also explains to the students who stand by, the reason of his mode of treatment. The great advantages of this mode of educating teachers in a general seminary, are, first, that while they are going on with their strictly professional studies, namely, mental philosophy and the science and practice of teaching, they would obtain, at a trifling expense, in the other classes of the university, such a general education as would cultivate and refine their minds; and, secondly, that by associating with persons destined for other professions, their minds would be liberalised, and freed from that narrowness which is apt to be contracted by persons of a particular profession living altogether by themselves.”

This plan would be in effect, the incorporation of a normal school with a university. The advantages of such an incorporation are striking, and very clearly shown in the extract; but there are serious objections to commencing with such a plan, in the present unsettled state and rank of education and its professors. The position of the new students, amongst their companions, would not be agreeable, or favourable to an energetic pursuit of their peculiar studies. Rank and worldly

prospects, which make so little difference at school, draw the broadest lines of separation at the university. The new class of students would be kept at a distance, as unfitted by their destination to associate with aspirants to the liberal professions; or a few of the most suitable subjects would be admitted to familiarity, as butts for the discharge of those shafts of wit and ridicule, which every generation of young people points at the heads of its teachers. Instead of raising the class by thus bringing it at once into close contact with the others, we should be very likely to fix it in an inferior position, and give additional strength to some of the feelings most unfavourable to its elevation. Neither is it likely that the governing authorities of the universities would regard the plan with any cordiality. They are not over favourable to improvements loudly demanded by the popular voice, and which would even make their own machinery move more smoothly; but, to join in the uphill work of raising this important profession in public estimation, to abandon the soft luxury of their easy seats, fling aside their loose robes of colloquial indolence, and descend girt and armed to a difficult battle for high but neglected interests of society, would be a sort of Quixotism, rather foreign to their tastes.

The introduction of the new institution to a university, against the will or with the reluctant consent of the governing authorities, would obviously have small chance of working successfully. But, even if they were favourable to the experiment, the circumstances of a university would prevent it being made with a fair prospect of success. What is wanted is, an institution in which the attention of every member should be fixed upon one distinct object, and the minutest detail arranged for the promotion of that object. There is, further, a necessity for a moral discipline of a peculiarly strict and

effective kind in an institution, where it is of more importance to form character, and inculcate the art of aiding the development of moral character in others, than to communicate extensive knowledge. But concentration of attention, unity of aim, and, above all, moral discipline, would be impossible in a general university. The professional narrowness of thought, which no doubt is an objection, seems the least evil that can be incurred. It is better to send out instructors, with minds developed in the direction of one definite purpose, though with some tang of the normal school in their manner and cast of thought, than familiar with the lighter graces of conversation and society, but weakened in their attachment to the profession of their early choice, and pining for those pursuits which give room for display and distinction. Hereafter, perhaps, when normal schools have done a considerable part of their work — when education has acquired, along with the development and certainty of a science, the respect which is due to one — when its professors are recognised, not as traders in teaching, but as men engaged in intellectual operations of a high order, and when, too, the spirit of universities undergoes some change, the experiment of intrusting them with the education of teachers may be tried, and, perhaps, some advantages obtained, inconsistent with the nature of an exclusive institution.

It is very likely to be thought by some, that the argument of this Essay holds up a standard of character for teachers much beyond what the practical wants of society require, and that it is especially absurd to contend for the necessity of minds of high endowment engaging in the education of the poorer classes. The question which such objections involve is simply — education or no education. Nothing that deserves the name can be given to any class, but by vigorous and enlightened minds.

What has the teacher to do? To unfold intellect in varieties of character, to harmonize passion with moral principle.—Work for the most powerful mind, even with the encouragement and co-operation of society. But the educator must carry it on, over a thousand obstacles, and in the face of perpetual opposition. He must resist the prejudices of parents, desiring evil things for their children—counteract the tremendous influence of bad example at home, and be able, in the short period of his power, to awaken a love of knowledge and a sense of right, vigorous enough to live and struggle, when the aids of his sympathy and direction are withdrawn. And if education is to realise all that it is capable of, the educator must be able to oppose himself to the dominant spirit of the time. An inordinate love of wealth, and a passion for external splendour, are the springs of the greater portion of the energy manifested in society. To these, whatever pertains to the intellect or the pleasures of pure imagination, is, as far as it is understood, a mere ornament—a toy to be purchased, like other trifles, for momentary amusement. If the same spirit should be diffused through society, and the craving for wealth and its luxuries be aroused in the cottages of the poor, what can be the result? Discontent—disappointment—envy, growing by the sympathy of numbers into rage—finding vent in popular out-break, and leading to indefinite calamities.

The prevalence of the love of wealth, the inexhaustible variety of stimulants, which, by the application of thought and imagination to the refinement of luxuries, are offered to the sensual appetites, give an enormous preponderance in society to whatever concerns its material, as distinct from its mental and spiritual interests. The physical sciences and the mechanical arts hold supreme sway over the national mind. Poetry, setting apart that which

may have the temporary patronage of fashion, and that for which the stamp of prescription secures homage without appreciation, holds a narrow dominion. Pure mental philosophy scarcely lifts its head. The immeasurable superiority of mind and its creations over the most beautiful forms of matter — the infinite worth of the humblest human being for the depth and grandeur of his nature — the subservience of the vast structure of the universe to the developement of his capacities of thought and feeling — are truths coldly received, or altogether disregarded by society. Recent discussions relative to those things which give our life its grace, and its elevation, have disclosed a wide prevalence of feelings, disheartening to an expectant of social improvement. The creations of rare genius, which can awaken us to sympathy with whatever is lofty and beautiful in nature and art, in the mind and deeds of man, and raise us by such sympathy in the scale of being, have been thought scarcely deserving of comparison with the productions of mechanical ingenuity meant to promote the gratification of sensual and material wants. The presence in the world of that original and truly “divine” faculty, which addresses itself to our intellectual and moral life, and to whose regenerating influence, in the sequence of ages, no limits can be set, has been deemed of less consequence than the spread of a superficial information — the very crumbs from the tables of science and literature. We want a better feeling than this. We want a recognition of the supreme value of mind — a sense of the superiority of those germs of intellectual beauty and moral grandeur which lie in every human soul, to the most exquisite creations of mechanical art — and a conviction of the interest of all in the fullest developement of great individual genius, which sways its brother men only to make them better.

We must, therefore, breathe a lofty spirit into our teachers. We must make them superior to their age, and capable of resisting it, that they may lead it on to something better. We must give them the utmost power of intellect to maintain the struggle, and interweave with their inmost being tastes which will lead them to seek sustainment where all great reformers have found it, in communion with the illustrious spirits of their own age and of the past. Upon whom is the influence of the teacher to be exercised? Upon the young. If there were any error, it would be wiser to fix the standard of character too high than too low. Whatever we aim at we shall not altogether attain. The higher our ideal, if it consists with truth, the greater shall our progress be. Certainly, there is no danger that we shall create too powerful an intelligence, too vivid a sense of the beautiful, or too fervent a love of truth and justice in the instructors of the young. If the child catches at school higher sentiments than his after life can maintain, the error of his education, if it be one, has something noble in it. Those early feelings can never altogether die: they will spread a glory around childhood which will keep through life its receding image bright in the memory; and while it remains, the early faith in good will not wholly disappear.

Let us, then, have no dread of fixing too high a standard for the character of educators. If they are to be the fountains at which the mind of the community is to take its first draughts, let us not think they can be too pure; if they are to unfold its intelligence, let us consider no education too high for them; if they are to form in the people those moral tastes which give to character its rank, and make happiness something more than an accident, let us count toil or expense as nothing, which can give power and elevation

to their own characters. If we sent forth educators to operate upon society with the magic of thought, and hope, and Christian love, their influence would be felt as a universal blessing. They would peacefully herald the march of a new civilization, reconciling hostilities and tranquillizing excitement. The prejudices which look with dread upon the coming time, and those which see only folly in what is gone by, would be softened by the influence of minds whose studies had made them feel what was venerable in the past, and whose earnest hope for the future was blended with that reverence. The half-truths of party would be restored to their integrity, and the true principles of improvement and conservation would work harmoniously among a people whose universal intelligence, not extorted by force, but imbibed in affection, made all institutions obey the law of the general happiness.

Looking back at the ground we have passed over, it will appear that the highest interests of the human mind require, that the profession of education should be raised in public estimation. The degree of happiness which men enjoy depends chiefly on their education—not on the mere scholastic instruction, or misinstruction to which that name is sometimes applied—but upon the influences which have been permitted to work upon their moral being; on the habits of indulgence or self-control, of selfishness or regard for others, which their education has caused to grow up. It appears that, by a system of treatment founded on the laws physical, intellectual, and moral, of the human constitution, many of the infirmities to which human nature is subject, may be prevented, and a high *degree of health, strength, intelligence, and correct moral*

feeling called forth. It appears that such results are not, and cannot be, attained in the existing state of education; because their production requires, above all things, competent educators, while the great majority of those at present engaged in education possess neither the intellectual nor moral qualifications for the task. It appears further, that the inefficient state of the educational profession is mainly caused by the low position which it holds in public estimation; and that a change of opinion with regard to it would soon create a supply of appropriate skill and energy.

It also appears in the highest degree probable, that the desired change in public opinion is destined to come to pass. For as the other professions have successively risen in estimation in proportion as their influence on the happiness of society has been felt, education, when its capacities are developed, must rise also. Whatever adds to the power which the educator wields over the well-being of his fellow-men, raises him in their estimation; and if we can communicate force of character and professional aptitude to a few, we may, by the attention and respect which they will command, induce many to direct their zeal and talents to this despised but noble occupation. We can do this by establishing institutions for the scientific training of educators, which shall send out a small number devoted to their profession, with much positive skill in it, and with a great capacity for increasing that skill, from having distinct views of the objects to be aimed at, and of the methods of investigation by which the art can be carried forward. Further, the establishment of a system of national education would tend to the elevation of education and its professors, and to the growth of a numerous body of effective teachers, by holding out to men regularly qualified the prospect of a moderate independence; by investing the place of school-

master with the dignity of an established institution ; by opening a field for honourable ambition, through a system of successive promotions ; by introducing the principle of association among teachers, for mutual instruction and assistance ; by the large improvement which the changes thus brought about must stimulate in private teachers ; and, lastly, by the general intelligence which the discussions arising from so great an educational movement must spread among the community.

We see, therefore, what a mighty power for good rests with the government of the day. By the establishment of a few normal schools, which would cost next to nothing, they might give an impulse of the most powerful kind to educational improvement, and lay a sound foundation for a system of national instruction. To establish a national system, indeed, a ministry must be prepared to struggle with some formidable difficulties. They must dare to act upon the principle that a lavish expenditure upon the enlightenment of the national mind is the truest economy. Glorious indeed is the work which now lies for an English minister to do ! If ever there was an opportunity for ambition to build itself a lofty and enduring monument, it opens now for that English statesman who can give his country an educational system equal to her wants. But if amongst those who are foremost in the councils of the nation, there be none to conceive and accomplish this great purpose—if the mere struggle of parties for power continue to absorb all thought and energy—if whatever concerns the noblest interests be doomed still to a cold and unwilling audience in the highest assemblies—then, indeed, there may be, for the present, not much hope of state assistance to the cause of education ; but there is great hope—nay, full assurance of ultimate triumph,—in the inherent power of that cause itself. Let no one who trusts in its true and holy nature,

and in its sure success, waver for an instant in that faith : let difficulty nerve all fellow-labourers, whether in exalted or in humble stations, to redoubled efforts : let those who are engaged in its practical details, and who are struggling with earnest purpose, according to the best light they have, to develop in young minds the seeds of truth and goodness, work on and find their happiness in their work ; for though the world regards them not, they are fulfilling a sacred mission. Though isolated and cramped by want of books or sympathizing friends, and hampered by a thousand doubts and difficulties, which communication and co-operation would remove, still let them hold on enduring : their work is worth suffering for. Let those who in parliament, or before the people, assail indifference or ignorance, be checked by no neglect. Energy and reiteration have won more difficult contests. The analogy of all history proclaims that this great movement can have no termination but triumph. Intelligence has advanced—mind has always risen. Barbarism seemed to have trampled it down ; but, trampled and crushed, it rose up an indestructible power. Feudalism attempted to subdue it ; but feudalism is gone, and the ploughshare is passing through the traces it has left. The Church sought to confine thought ; but the free mind of man rose against the Church, and scattered its authority to the winds. The prejudices of our own day will not make a firmer stand against the development of mind by education. Its triumphs have been foretold by gifted men in every age, and its improvement and extension must go on, unless the laws fail to operate, which have hitherto governed the progress of society.

EXPEDIENCY
AND
MEANS OF ELEVATING
THE
PROFESSION OF THE EDUCATOR
IN THE
PUBLIC ESTIMATION.

By JOHN A. HERAUD, Esq.

AUTHOR OF "THE JUDGEMENT OF THE FLOOD,"
"ORATION ON COLERIDGE," ETC.

I call a complete and generous Education that which fits a man to perform
justly, skillfully, and magnanimously, all the offices, both private and public, of
peace and war.—MILTON.



PART THE FIRST.

EDUCATOR.—HIS PROPER RANK.—LOST.—EXPEDIENCY
OF ITS RESTORATION.

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SECTION I.

THE EDUCATOR A FOSTER-PARENT.

1. NOTWITHSTANDING the precepts and the example of the celebrated Roger Ascham, there is, perhaps, no class of men who have succeeded less in acquiring the respect and the rewards of society than the professors of education. It may safely be said, that whatever relates to them is treated with profound contempt, and that their persons are held in especial irreverence. Yet, in the abstract, what can be more ennobling than the task they undertake? What higher duty is attempted, even by priests and legislators, than by those whom a modern philosopher has called "the elect among men—the lights and awakening voices of other men—the founders of law and religion—the EDUCATORS and foster gods of mankind?"

2. The term educator, used in the connexion in which it is found in this citation, suggests claims and objects of importance, too seldom associated with the character and pursuits of the public and private teacher. Conceive for a moment, however, that the instructor is likewise the parent of the eager student, and we have a family picture dear to the affections, and elevating to the intellect. Now, every teacher stands as a parent's substitute, and is expected to perform a parent's part towards the nobler portion—the mind—of the child, leaving to the legal parent only the less dignified, though indispensable, task

of providing for the sustenance of the corporeal framework. Be it, that, by the common consent of mankind, and by a decree of nature, the chief honour has been rightly awarded to the latter, as the originating agent, and in consideration of the necessity which places "life before law;" yet to the foster-parent surely belongs some consideration — such, perhaps, as a child properly owes to the nurse on whom a mother, whether from choice or compulsion, has devolved the onerous duty of suckling her infant.—*Properly* owes, I say: for in the illustration, equally as in the instance which it is adduced to corroborate, that which *is*, proves very different from that which *ought to be*; and, probably, it is hard to pronounce whether in general the wet-nurse or the schoolmaster be the worse used.

3. Physical life is surrounded by circumstances, and the society in which we live is constituted of combinations, that preclude the great majority of parents from fulfilling the double duty to which they were primitively liable — that of providing in their own persons for both mind and body to the full extent. To a certain degree they provide for both, and probably to the complete amount required from the first patriarchs of mankind: but the invention of letters, the result of social institutions, has increased mental wants and desires in number and quality, beyond the reach of individual supply, and created a demand for a class of men, especially consecrated to the office of education; a demand which grows louder every day, in proportion to the advances that are made in the arts and sciences, in the decencies and conveniences of life, and in the improvement and progress of the race.

SECTION II.

EDUCATION.—MORAL DEVELOPEMENT AS THE GROUND
OF KNOWLEDGE.

4. IN the patriarchal department of education—or that which concerns the instruction, both by precept and example, which parents necessarily and naturally communicate to their children—much, it is presumed, may be learned from observing the manner in which the work ordinarily proceeds. Through certain inlets, connate with the individual, knowledge is received by the infant mind. The nature and amount of knowledge is dependent, not only on such inlets, their number, state, and condition, but on the activity of certain subtler and more recondite faculties, on whose initiative, and by whose direction, the attention of the senses is excited and maintained. Two classes of existence become at once exhibited—that of which the mind can receive information, and that in the mind which receives it. Of these, the first is usually described as natural, and the second as spiritual, or moral. Coevally manifested, these are also consentaneously developed; the one declaring the other throughout the entire process of early life. If by any means the moral power of the child be weakened, his intellectual energy will suffer correspondent depression, and the range of his experience be contracted to the grossest forms of material apprehension. A mind thus degraded, has to work itself up from the lowest abysses of ignorance, and seldom *accumulates* sufficient data to justify it in asserting a

single principle, or even abstracting therefrom the simplest rule of conduct or character. Whereas a mind carefully guarded in its moral powers from the first, generates the habit of assuming and applying whatever principles and rules are proper for the regulation of its intellectual judgements, and the correction of its sensuous appetites.

5. The mind of a child, placed even in only negatively favourable circumstances, will of itself take this order of developement. Thus, likewise, in the early ages of the world, and in comparatively primitive states of society, while yet the vices of cities were unconceived, and where yet they have not penetrated, we meet with exhibitions of the moral powers in cardinal distinction from all others. The earliest essays in physical science presuppose religious institutions, and the first rude discoveries of nature are connected with the operations of the religious instinct. Were the Chaldeans astronomers? — they were also religionists; and, using their new science as an exponent of their old faith, in the course of time, made an undue admixture of the two, by which they fell into the corruption of idolatry. Thus it was, that religion degenerated into superstition, which latter would have been impossible, but for the pre-existence of the former, since no abuse can precede the use.

6. Some Continental reasoners, and certain theorists at home, have illustrated this idea by considerations derived from the position occupied by the three great peoples of antiquity—the Hebrews, the Greeks, and the Romans—in the moral history of the world. As the child believes at once in its impressions and their correlates; so the ancient Hebrew, animated by the strong faculty of faith, stood at once in the presence of the natural and the spiritual, and announced the principles and the laws of things and actions, concurrently with his perceptions and deeds. *Of these tendencies, the result and witness was*

a theocracy. The same law of liberty was predicated both of spirit and nature; and the belief in miracles, accordingly, met with no opposition in the understanding of wise or simple. The Greeks, in their way downwards, bound, not only nature, but will, whether human or divine, equally fast by fate. From the sensuality into which Rome, both pagan and papal, degraded the ideal, the "human soul, dreaming on things to come," has still groaned to be delivered. By means of inductive and abstractive philosophy, it has so far succeeded as to set the intellect free from the tyranny of the senses, and turn it to the contemplation of general laws and the light of creative principles.

7. The marks of special Providential interference with certain selected nations, as evolving the mind of the race, are broad and strong. All nations occupy not the same rank in this respect; Polynesia, for instance, is a void in man's spiritual history. Of all Africa, Egypt and the northern coasts of Africa are alone mentioned. America!—It has but just begun to keep its chronicles. In fact, there are only fifteen countries in all, that deserve to be named historical; and these occupy no very large space of their relative continents. China, India, and Persia, give us the developement of the primitive ages. The middle country of Western Asia, situated near the Tigris and the Euphrates, and bound by the Persian and Arabian Gulfs, and the Caspian and Mediterranean Seas, with Arabia, Egypt, Asia Minor, and the Caucasian regions, present, as it were, the second epoch of human evolution. The states of Greece, both on geographical and historical grounds, form a link of connexion with the modern world—the point of transition from Asia to Europe. Italy, Spain, France, north and south, washed by two seas, and jutting out into a *considerable peninsula*, the British Isles, ancient Germany,

with the Cimbric and Scandinavian islands and peninsulas, Sarmatia in part, and the whole northern coast of Africa, stretching along the Mediterranean, these belong eminently to the annals of civilization, and take in the third period of man's moral progress. These are the stages on which the successive dramas of Providence have been acted.

8. Within the bounds and limits then of these celebrated nations, and along this chain of famous lands, are we confined in all researches directed to the great end of ascertaining from history, what the conduct of Providence has been in the process of human culture, that we might derive therefrom a safe guide to the true doctrine and discipline of education, as set forth by divine authority. But the great facts that most demand attention, are these :—first, that The Author of man's being has also condescended to become his educator, on the large scale; and, secondly, That since the individual is a type of his species, mutual illustration may be thrown on either, by a comparison of the course that has been taken with both. At any rate, it will tend to raise the human educator in the desiderated estimation, if, in due degree, he can be brought to esteem himself and be esteemed by others as a co-worker with the Divine.

9. It is not too much to require, therefore, that with an uncorrupted child, education should proceed from the moral and natural in conjunction; though, with a youth whose tendencies have been perverted, it may be expedient to condescend to his merely carnal inclinations, that by seizing on the perceptions with which he has become most familiar, the educator may guide him the more readily to better views and nobler aims, and at length happily qualify him to

“ Breathe the pure air on the free mountain's top.”

SECTION III.

ERRONEOUS AND UNJUST CONDUCT OF INDIVIDUALS
AND THE PUBLIC, CONCERNING EDUCATION AND
ITS PROFESSORS.

10. THAT writer would be guilty of vain, because needless flattery, who should pretend that any consistent moral and philosophical, much less the Divine idea, has been in any country uniformly, or even generally proposed, as the standard of education, and the guide of the educator. Meagre and degrading notions have too widely prevailed, for any other than the meanest attempts being made, until very recently, in this important field of human endeavour. That worthier opinions should now suggest themselves, and serious efforts be made to realize profitable results, is an omen of promise to the cause which cannot be too warmly welcomed.

11. The proper rank of the educator will never be attained, until the full scope of his office be appreciated both by him and the public, and his paternal character in relation to the mind of the pupil felt and proclaimed. The teacher must learn to regard the eternal, as well as the temporal interests of his charge, and understand the whole weight of his responsibility. In proportion as he acts up to this, he will rise to the true dignity which belongs to his calling, and win back that respect which was once willingly rendered, and always properly appertains to his character.

12. Especially necessary will it be, that the public *should* form right conceptions on the subject. If the

public interest consciously requires a body of men so qualified, great injustice will be done to any member of the order, who shall have reason to complain of want of respect or reward; and, in his person, the order itself will be both unrighteously and injudiciously dealt with. The duty of the public is, and always has been, socially and legislatively to provide for his due rank in the state, for his due recompence in the sphere of his exertions, and his usefulness. The labourer is worthy of his hire; and unless his wages be accorded in all the kinds of which his remuneration ought to be composed, the act of injustice on the part of the employer will be justly followed by the desertion of the workman from his employment.

13. That for a long space of time in this country, the field of education was deserted, by every person at all qualified to cultivate it with skill and earnestness, needs at this day no proof. Was there a bankrupt tradesman ruined by his own folly, or a sordid shopkeeper who had overreached himself in the pursuit of gain and become insolvent, or a disappointed annuitant, who found it at last needful to do something for a living, the common resource, the *dernier ressort*, was a school, not as a legitimate means of profit, but as a vile and loathed succedaneum for something deemed more honourable to school-keeping, as the forlorn hope, the reluctant exile from all the other walks of life betook himself, as his only refuge from a world he had, and yet, loved too well. This state of things would not have occurred, if better men had found their account in the employment; and this they would have done, if the world at large had not undervalued their profession, and unjustly neglected themselves.

14. It would require too much space to detail the historical causes of the public apathy; and in an essay of

this limited character, we are much more usefully employed on the fact as it at present exists ; besides, the almost exclusive commercial spirit of the British people, sufficiently accounts for the neglect of a branch of labour, which pursues other objects than the lures of mammon. It was instinctively, as well as generally felt, that a lower amount of learning was more conducive to success in trade than a higher. Science and Art are of absorbing quality, and when wrought out to their own "fine issues," are followed with a contempt, or an indifference, for the motives and the ends which are the ordinary stimuli of other pursuits. Against this result parents engaged in commerce, and loving its trials and triumphs—the excitement of the course and the guerdon at the goal—have been anxious to guard in the education of their children. They desired to qualify them for a particular purpose, and to disqualify them for whatever might warp them from it. Hence, they have literally discouraged the professors of teaching from all attempts at what Milton designates, a "complete and generous education;" and by this act of injustice towards men of learning and knowledge, reduced its practice to a business which individuals of the meanest endowments, attainments, and application, might decently compass, so far, at any rate, as to save appearances.

15. It may even now be doubted, if the education demanded is anything more than such a one as will enable the pupil to keep his standing in society, under the improvements which, in spite of the public apathy, have found their way into the world. Men of genius will arise, let society do what it will to crush them ; and knowledge will be imported from states where commerce is less dominant ; and, ere long, the leaven, small at first, is detected leavening the mass. The worldly instinct soon perceives that greater cultivation of the intellectual powers

is needed than heretofore, to enable one man to compete with another in the market; and the fear of being outwitted, occasions the aspirant after wealth and honours to seek a better education for himself or for his children.

16. It is, therefore, to be feared that the same injustice will be exhibited towards all professors whose schemes of educational reform shall exceed a certain limit. A mercantile and manufacturing air has hitherto qualified the plans and methods of instruction adopted. We have too much deserved the sneer of a foreign professor, who says of us, that "the inquiry in England has been, not what must be done to give to every child the best possible education, but what are the best means of educating the greatest possible number of children, at the smallest expense of capital and of human labour." If we still continue to work in the same spirit, though we may enlarge the scope of our views and the details of our systems, the same disappointment will recur; and a future time will yet have to be waited for, when, at length, by the force of successive efforts, and of unavoidable progress, prejudice may be finally subdued, and necessity compel what generosity might gracefully have conceded. This period of trial might be shortened by a timely apprehension of what ought to be proposed by education, what is due to the educator, and what is really beneficial to the educated.

17. The injustice affects not the educator alone. The parent, who acts on narrow views of education, injures also his child, himself, and the society of which both are members. He is unjust to his child, inasmuch as he unfits him for the larger number of temporal engagements; and, concerning the eternal interests of his being, condemns him to positive ignorance; moreover, he does all he can to preclude him from the self-development which it is the instinct of youth to effect. How many

parents have forbidden literary and intellectual recreation to their offspring! have scoffed down every attempt at moral improvement as pretension and hypocrisy!—all from a fear that the exercise of taste, or the profession of religion, would unfit the child for that specific business of the world to which they had designed him; nor (in too many instances it is to be feared,) without a selfish sentiment, a sordid desire that they might be superseded by a filial successor in their labours about the middle of life, and so be enabled to retire at once on their well-merited savings, thus making all sure—a fortune for themselves, and the means of making a fortune for their issue. This yearning for a too early retreat is, with some minds, a hereditary disease that might have been prevented by a better education.

“—— Retired leisure,

That in trim gardens takes his pleasure,”

is, with many, a synonyme for indolence—a term expressing the fact of having nothing to do, and of doing nothing. Labour, by many persons, is interpreted as the great curse imposed on man, and the getting quit thereof the great blessing. For the sake of acquiring the means of immunity from this infliction, they submit to it reluctantly during a time, and then impose the same course on their offspring for the same end; but no sooner are they liberated, by acquired wealth, from the toil by which it was procured, than such individuals are made to feel the effects of their error, if they find not the error itself. That education which they have wanted for themselves, and denied to their children, is now proved to have been a desirable acquisition; for man was not made to eat the bread of idleness; and, whatever nature may do, *his* mind abhors a vacuum. Taste for the arts, or for literature, would have filled up agreeably many a weary moment—many a heavy hour—many an almost

insupportable day. — Almost insupportable ! Instances are numerous, wherein the “almost” has been converted into the “altogether ;” — suicide has been resorted to, as the only remedy for the *ennui* of a rural retreat to a bustling tradesman, or a plodding merchant. Such examples drive home to conviction the injustice under which the fathers have suffered, and to which, from hereditary ignorance and prejudice, they doom their children ; by the sheer indulgence of contracted and low-minded views on the important subject of education.

18. That great injury accrues to society on account of the injustice thus done, is obvious on the slightest reflection. Society is interested in the character of its members, and is especially concerned in the amount and nature of their efficiency. But, by this injustice, society is deprived equally of the advantages obtainable from their wisdom and their industry. They are not so able to counsel, nor so willing to labour, as they would be if more generously educated. In professions where skill and learning are required, the most active periods of life succeed the date of those when the men of inferior calling retire from its business. The physician, the lawyer, the statesman, feel the burthen of occupation heaviest, and the range of their duties the largest, after the age of fifty. Many, too, of these professors “die in harness,” and the public continue to benefit by their services to the very last. They remain worthy members of society to the end of their career, willing to do good ; and benefitting the public more, perhaps, by this willingness, and by the skill which they have acquired, than by the actual amount of their labours.

19. But the society which has a right to the services of individuals, has correspondent duties too ; and the evil here complained of has not happened without the fault of the general body. As the stronger party, the

evil could not have occurred at all but for its defect. Society has not in fact performed its duty to its members; every child born into the world, has been more or less a victim to its injustice. Society has partaken of the false notions and erroneous theories of individuals, and has failed in providing the needful institutes for educating its sons and daughters, according to a "complete and generous" method. All its systems have been partial, without enough magnanimity; jealously economical, not unsuspectingly liberal; ostentatiously trumpeted, but inefficiently carried out.

20. Society, we know, will defend itself against these grave charges, and will point to the schools which it has provided. But even if these were unexceptionable in their spirit and regulations,—where are the schoolmasters for them? Where is the educator whose character shall justify the elevation, which is felt to be wanting to his present rank in the social system? No scheme of national education can be worked, unless the nation provide competent teachers, and communicate its blessings as common benefits. If society has a right to the best efforts of every member belonging to it, it is equally just that it should enable every man, in everything in which he depends on it for support, to make the efforts that it requires. Society has not yet fulfilled these duties. Society has not yet provided for the proper rank, the adequate means, and the necessary attainments which should distinguish the profession, the income, and the person of the man whose business it is to fit the youth of a great country to perform, in after life, all private and public duties, in a "just, a skilful, and a magnanimous" manner. It was fit and proper that society should provide such a "complete and generous education" for all its offspring; equally fit and proper, therefore, that such an educator, *and so appointed*, should have been prepared and invested

with office and trust, wherever there was a population to be taught. It has done neither the one nor the other; but, arguing upon the abstract right and justice of the case, in relation to what it demands, and what it should render, its correlative rights and duties, there can be no doubt that it ought to have done both.

21. It is with great regret that, as Englishmen, we are compelled to condemn our own, in all things else to-be-honoured, country, of being the greatest sinner in this matter among the civilised nations of the earth. Austria, on the contrary, deserves praise for having set the example of a normal school, which was first established in Bohemia during the reign of Maria Theresa. Prussia, likewise, has won honour for the excellence of her normal educational institutes, and neither in one state nor in the other can any man exercise even a common trade without previously obtaining from the government a certificate of education. Germany, moreover, has provided seminaries for school teachers; and France, during the revolution, attempted, and has lately established, normal schools, on the strength of Cousin's report as to the Prussian method and its results. Against these splendid instances we have nothing to show but a British and Foreign School Society, well intended, but inadequately supplied with means and agents. Our national and model schools are but tentative and experimental efforts, wanting in principles, ill-methodized, and inefficiently conducted.

22. But, in the very best, as in the worst, of all these systems, much remains to be done; nay, it may be doubted whether the true idea of a normal school has yet dawned on the mind of the projectors; whether any one of them can be quoted as a standard for the regulation of similar institutes. A sufficiently high estimate of humanity and its capabilities has not yet been con-

ceived—certainly not acted on, in any one of them. On loftier principles it may easily be conjectured, that those schools of the prophets which the inspired Samuel promoted, were established. And though, probably, no man would predicate inspiration of himself, in the same sense, or to the same degree, in which it belongs to the person of the Hebrew seer ; yet it behoves us to follow the steps, and, as far as we can, to act in the spirit of those scriptural characters, the record of whose conduct has been bequeathed to all generations; expressly for the purpose of providing us with models and examples for our own.

23. But to return to the educator, and the deficient estimation in which he has been held. What, if an individual instructor, notwithstanding all the chances against him, should really be worthy of his office and trust ; how doubly unjust, then, are the personal consequences of the disesteem under which his profession suffers ! Painful, indeed, to his feelings must be his situation ; only too frequently condemned to work according to the abortive system of some mercenary school-keeper ; or, where he succeeds in securing a private engagement, to truckle to the caprices and false notions of parents ; and, in both cases, liable to contumely, a beggarly pittance by way of reward, and all the other miseries of a despised dependency. Conceive what must be the emotions of a mind morally and intellectually cultivated, and, by the necessity of circumstances, occupied in the task of education, to find, by the act of his employers, all his moral influence over the children whom he is to teach, by undue interference with his plans, and by expressed contempt of his person and pretensions, gone at once—vanished utterly, never to be recalled ! To be sure, such a man so constituted, might revenge himself for the injustice received, by the scorn and pity which he could not help indulging towards persons mean

and ignorant enough to insult his character and profession, and thereby to wrong their own offspring and to *cheat* themselves. Truly, all the parties concerned, himself not excepted, are decided objects of commiseration, and it is not possible to refrain from melancholy regrets while contemplating a spectacle so derogatory to human nature.

SECTION IV.

EXPEDIENCY OF RIGHTLY APPRECIATING EDUCATION, AND ITS PROFESSORS.

24. THAT whatever is just is also expedient might be readily accepted in a school-thesis; but, in the world, the converse of the proposition is so generally maintained, that it behoves a public writer not only to show the abstract justice of a proposition, but its practicable expediency, in the actual state and condition of human affairs.

25. It requires few words to prove the inexpediency of a low estimate of the educator's claims. Parents and children, as already demonstrated, are both sufferers by the want of that generous appreciation which is righteously due to him. Money thus expended, for that which is not bread, is profligately wasted or mischievously invested. It may be a stone or a serpent that it purchases—it may be either no food at all, or aliment unwholesome, and, perhaps, venomous, that it procures. Were it not better that money's worth should be had for

money—something that may be eaten and digested, and that shall nourish the eater?

26. It is manifestly expedient that education, with the ends and objects of education, should be rightly appreciated. Great as are its advantages, unless they be fully felt and acknowledged, there will be a want of zeal, both on the part of parent and preceptor to realize them. At the best, they will proceed in the manner most consistent with personal ease and comfort, and will grudge the expenditure of extraordinary pains. A father duly impressed with the extent and significance of the benefits to be derived, is almost willing to pawn his last shirt (so to speak) for the good education of his child; while one whose mind is not altogether made up on the point, will consider a small sacrifice sufficient; and many parents have been, and are, who will submit to none for any such purpose. The hireling teacher acting in the spirit of a hireling, (and only such teachers such parents can expect to obtain,) will partake of the lukewarmness of his employer, and the poor child, of course, must become the victim of their joint indifference. If, however, it be right that the children of the state should be brought up worthy members of the state, it is equally fit and beneficial that the education by which they are to be reared should be adequately prized.

27. But it is impossible that education can be properly appreciated, while the profession or person of the educator is held, deservedly or not, in contempt. On the contrary, only let education in itself be properly esteemed, and its professors will partake of its importance.

“ The trees about a temple become soon
Dear as the temple’s self.”

There is a law of action and reaction continually proceeding between the educator and his profession. Im-

pair or advance the character of one, and the other suffers or prospers as a consequence. It becomes important, then, to sustain the authority of both.

28. To prevent, therefore, a mischievous reaction on education itself, the educator must receive respect. The manifest tendency of the honours bestowed upon him is, to reflect honour upon his calling.

29. The consequences of restoring his profession to its dignity in the state, cannot be other than good. It will grow in efficiency with the opinion in its favour; men will take a pride in belonging to it; the false shame which now excludes the educator from good society, or the vanity that unfits the pedagogue for it, will gradually disappear, except in rare instances, owing to errors and accidents inseparable from temporal arrangements, and these will rapidly diminish in amount and frequency. The business of education will accordingly be better administered—the laws by which it should be governed will be more sedulously sought, and the persons engaged in its duties will be worthier of them than heretofore.

30. That these effects will follow is plain from a consideration of the general rules of expediency. Although the broad proposition, that the expedient is right, can never in any complete system of ethics be fully insisted on; yet, in a mitigated form, namely, that the expedient is an approximation to the right, the sense of the maxim may be received. That which, therefore, most approximates to the right is the most expedient, and it is only that kind of expediency which approximates the nearest to the law of right, that will be found to answer “on the whole, at the long run, in all its effects, collateral and remote, as well as in those which are immediate and direct.”*

* Paley's words.

31. The ultimate utility of appreciating the profession of the educator at its true and permanent value, will be much greater than the immediate. Effects produced at first with difficulty, will in turn operate as causes of more force and facility than those which preceded them. Not only an increased impetus will be given, but impediments will have been removed. The sum of the results would be, the moral and intellectual advancement of the educator as a man and a teacher—the growing excellence of systems of education or instruction—and the improving culture of the rising generation.

32. The attention which has recently been paid to education, has had the almost immediate effect of making many professors look more carefully to the basis of their rights and duties, and become emulous of higher aims and attainments than they had previously imagined. They already begin to see, that the welfare of the state lies, in fact, in their hands ; that, as “ the child is father of the man,” they, in framing the mind of the child, are, in fact, determining the character of the future man. “ To turn,” says Paley, “ an uneducated child into the world is injurious to the rest of mankind ; it is little better than to turn out a mad dog, or a wild beast, into the streets.” All that distinguishes man from such an animal, it is, therefore, the province of the educator and instructor to evolve or to introduce.

33. But, if it be expedient to maintain the character of the educator in a general view, how much more necessary is it to maintain his character in special instances, where his services are indispensable. Alas ! it happens that even in these it is that he has been most despised ! The schoolmaster of the poor is immeasurably of more importance than the preceptor of the rich ; and the dignity of the former, accordingly, should be more carefully

appreciated than that of the latter — as an indispensable agent, and as surrounded with peculiar difficulties. It is equally benevolent and prudent that he should be made satisfied with his situation. “Poor and content is rich enough;” but it is not to the poverty either of himself or his pupils, that his content will or can be owing, but to the appreciation in which he holds his office, and in which it is held by others. There is, moreover, a dazzling delusion proceeding from wealth that makes dim whatever is set in contrast with it. The poor man, or he who has to do with the poor, needs many corroborations to enable him to oppose with success the intrinsic goods of the moral and intellectual life, to those extrinsic advantages which are obvious to the senses, as the possession of the affluent and powerful.

34. The principal utility of superior education, in a commercial country, consists in its tendency to antagonize the else exclusive influence of wealth. It sets up mind against matter, and prevents the physical life from absorbing all the functions and purposes of the soul. The merchant, if properly educated, would probably neither seek to make money so fast, nor to retire so soon. If he were not sometimes so suddenly made rich, he would not so often be suddenly made poor. And when he did retire, or happened to be cast out by misfortune from the market of competition, he would find amusement or solace in the pleasures of literature. Influenced by a better example, his sons would be *men* as well as, and before they were, *tradesmen*; and governed by higher motives than they have been hitherto taught to recognize, would be willing to wait longer for the profits of business, or feel themselves qualified for other callings. Education, in this view, is particularly expedient in these times. The discovery of the power of steam, and the in-

vention of railways, have so modified, and will continue so to modify the face of commerce, that for a man to be secure in the relations of society, whatever order he may belong to, he must be prepared for, perhaps, many changes of occupation, especially about the middle term of life, as the means of procuring subsistence.

35. How beneficial to the state is it, that by the agency of the charity teacher, the "uneducated child," described by Paley, is *not* sent out into the world; but, instead of the wild animal, a well-behaved youth, instructed in his duties, capable of benefitting society, and of being benefitted in his turn! To raise the profession and character of such a man, in his own estimation and that of others, it is needful that the wisdom and knowledge he is intrusted to communicate should not be of a meagre and sordid complexion. Narrow bounds should not be set to the sentiment of charity in any case, and, least of all, as it concerns the instruction to be given to the children of the poor. If we would elevate the apex of the pyramid, we must enlarge—nay, we must do more—we must provide for the solidity of its base. A solid education, in other words, a strictly religious and moral education, must be imparted to those classes that combine to make up the base of society. Their foundations must be laid in sure places, and the cement by which they are associated must be well prepared, and honestly applied. No education can be too good—no education can be too wise, for the children of the poor.

36. In proportion to the quality of the education accorded to the poorer classes, will a better be sought by the wealthier. The attempts in this kind already made, imperfect as they are, have succeeded in giving an impulse to its progress. But for the Lancasterian and National Schools, the University of London would never

have arisen. It was suspected that the children of the labourer were receiving more advantageous instruction than those of the tradesman. To right the balance a superior academy, accessible to the latter, was wanted, and has been provided, established, chartered, and privileged. Thus it is, and will always be:—the more generous the education you bestow on the children of charity, the more ample will the education become for all orders of the community. Let, therefore, the hands of the teacher of the poor be strengthened; his office rendered more and more honourable; and the instruction he bestows thoroughly benevolent, thoroughly sound, and thoroughly ingenuous, in kind and in degree.

37. But while we thus argue the expediency of the educator's profession, in all its branches, being raised in public estimation;—no less expedient is it, meanwhile, that the profession itself, in practice and influence, should be worthy of the estimation in which it is to be held. It will not answer the purpose intended, to yield fame and profit to a profession, and *à fortiori* to its members, which shall fail in returning proportionate advantages public and private. No, the members of the guild must be men worthy of their hire, and deserving of public esteem. It would clearly be as inexpedient to remunerate highly, and honour fervently, incompetent professors, as to omit any item of reward, or token of respect, to the accomplished educator. The full and complete canon of expediency requires, that both the profession and the public estimate of its claims should be what they ought. One must be equal to the other. A perfect equity must preside in the distribution of desert and recompence, and in no instance ought the truth of the proverb, that "a false balance is an abomination to the Lord" be more severely tested and applied, and in none, the reader may rest as-

sured, will it be more distinctly demonstrated. That Providence which is over all the works of God, especially rules in the processes and results, as it has been prominently traced in history and records, of education, whether concerning individuals or the race.

PART THE SECOND.

MEANS OF ELEVATING THE PROFESSION OF THE
EDUCATOR, IN ITSELF AND IN THE
PUBLIC ESTIMATION.

CONTENTS OF PART II.

SECTION

1. Popular Excitement.
2. True Method of Education.
3. True Character of the Educator.
4. Self-formation.
5. Cultivation of Taste.
6. Methods of Culture.

SECTION I.

POPULAR EXCITEMENT.

38. THE most difficult undertaking of the present essay yet remains ;—the proposition of the means by which the desiderated elevation shall be effectually promoted. Complaints have been justly made against the very insignificant rate of remuneration, received by tutors, whether public or private, and some flagrant instances of inadequate salary have been, from time to time, pressed into the argument for the expediency of higher pecuniary rewards, as one chief means of elevating the character of the educator. Motives of mammon are certainly, in many cases, of great force, and productive of certain effects ; yet, after all, they go only to constitute the hireling, and to infuse the spirit of the hireling. The predicated educator must be another kind of man. I mean not to assert that he should not be well paid—quite the contrary : but I would have the amount of payment follow as a result, not precede as a cause. Any mode of remuneration, arbitrarily decreed, would most assuredly fail ;—nay, it would be found impracticable in its attempted operation. How could any such plan be carried into the details of private engagement? What parent would be told that he *must* not give less than a specified sum to the teacher of his offspring? Might he not answer, “I have not the means?”—a reply which could not be rebutted. The *fact is*, that in this, as in all other cases, the result of

profit must depend on the state of the market, on the amount of competition, and on whatever else regulates the wages of labour and the profit of capital. Abandoning, therefore, the amount of reward as a cause, it becomes needful to show the means of producing it as an effect. This is a task of great difficulty ; and one in which not to fail "stands in some degree of praise." To it, therefore, more than ordinary attention should be paid.

39. It follows from these brief remarks, that the end proposed for the argument of this essay, must be attained before the question of remuneration can be started—that is to say, the common opinion must previously declare itself in favour of the claims and rights of the educator. The adequate reward will be sure naturally to follow the proper estimate of his services. The means, therefore, for raising his character in the public estimation, must be treated apart from all pecuniary considerations whatsoever.

40. Public opinion is producible in one of two ways, or in both ;—either the pretence of merit will seduce it into temporary acknowledgment, or the reality of merit will command the general suffrage in its favour ; and, in both ways, reputation has been acquired. Means must be taken to secure the ostent, and outward appearances to commend and blazon the advantages of the professor and his art, to advertise his whereabouts ;—these external conditions must be complied with, if success is to be sought :—but if success is to be secured, and permanently enjoyed, the substantial must be likewise realized ; the essential bases must be carefully regarded ; the foundations, which are to support the superstructure, that shall catch the eye of public approbation, must be sedulously and veritably laid. Some of these means have been already to a certain extent adopted, in the parliamentary advocacy of education,

in the constitution of a central society, in the promotion of prize essays, and by the introduction of the topic into newspapers, and magazines, and books. Considerable attention, therefore, is already excited in its favour, and reasonable promise given of its becoming one of the most popular themes for declamation and controversy. But, having thus awakened interest, the next step is to justify it;—or rather, the first advocates of the argument should have been already prepared with its justification, in the validity of their plans, and the qualification of the person for the office, the privileges of which they have so strenuously asserted.

41. To carry on and continue the popular excitement is a requisite condition for the future prosperity of the great and noble cause, which the Central Society of Education has undertaken to promote. Let this be done in every possible way, and with whatever expenditure of income is practicable; since without it, the element for respiration, as it were, will be wanted, and the faculty of breathing, deprived of such a condition, will have been given in vain. In all cases, where opinion has to be created, the billows in which the agent is to swim must first be produced by the efforts of his own activity. With labour and pains the circumstances must be gathered about him, by which his plans are to be put into execution. This is always a work of time; and time must be given and taken for the complete generation of the requisite atmosphere and continent in which the present subject may live and move, and have its being and operation.

SECTION II.

TRUE METHOD OF EDUCATION.

42. WITH whatever difficulty the production of these conditions may be attended — and it is chiefly, I believe, of a pecuniary character — experience will prove that they present comparative facilities, and stand in contrast as practicable and easy, when we come to consider the thing itself for which such conditions have been prepared. Far easier is it to puff than to write a good book; far easier to interest an audience for the subject of education, than to treat it well, and provide the unexceptionable educator.

43. This is the important business to which the essayist is now called to direct his own and the reader's diligent attention.

44. The subject naturally divides itself into two branches;—first, as to education; and secondly, as to the educator:—and relative to both, I trust, that the way is somewhat prepared by the arguments contained in the first part of the present treatise.

45. That education and instruction are *toto cœlo* different things, is so plain a proposition as to require no enforcement. By confining his attention to the latter, and neglecting the former, the pedagogue has earned his name of contempt. Instruction seeks to hang grapes on thorns, and figs on thistles;—I mean, that it attains its end, when it has communicated to another so much knowledge as can be imparted by elementary teaching.

It endeavours to run a race against time; and, ere it is possible for knowledge to grow in the mind, by experience of men or books, by an examination of things, or by a communion with thoughts—to clothe the mind with a vesture of apparent information, foreign to its substance, and which has never been identified with its real activity.

46. Education is the reverse of all this:—its proper aim is to lead forth whatever is capable of exhibition in the heart, and soul, and spirit of a child, by the encouragement of example and precept, awakening them to spontaneous action. Instruction may be forced on the mind; but the products of compulsion differ from those of persuasion, just as the motions of matter differ from the emotions of the mind. The variation is not only in a single letter, but in what that cunning prefix expresses. The distinction is immense; involving all the difference between motion occasioned by external agency, and that caused by internal volition. It is, therefore, to the faculty of spontaneity that the appeal must be made, if it is to be made efficiently—to that “spirit of the will,” in fact, of which the Scriptures require the renewal. It is there, that the pure spring of motivity abides, which, though it yield not to circumstance, may yet translate circumstance into motive, if circumstance be not addressed to it as a necessarily propelling power; but as passive matter, waiting to receive vitality and direction from spiritual agency. Play is thus given to the spontanieties of genius, and those moral affirmations which are potential attributes of the human being, as other than a merely physical product. Recognition must be made of these, if we would educate the individual as a moral agent and not as a machine.

47. Every system of moral culture must, therefore,

begin where it would end — the return of the curved line to the commencing point only announcing the completion of the circle. The motive-spring must be traced to its origination in the law of the conscience; which must be recognised at once as the command of the Creator in the bosom of all men; and which, in its highest and most abstract form, will be found the same thing, and operating in the same manner, in all. The veriest criminal, according to the poet's adage, may be "pure in the last recesses of the mind;" and it is upon the reality of such adyta in the soul, that the Christian hope of converting and calling to repentance the worst of sinners, is founded. With those who are carnally educated, the regenerating processes are left to a late season of life. A Christian scheme would, according to the grand symbols of the Christian religion, connect these coevally with the generating acts. Even many mere common-sense theorists on the subject have urged the expediency of commencing the education of the child before the birth. How, and by whom then, may this important work be performed?—Not by the paid teacher, but by the parents themselves;—they must be careful of their own moral relations to one another, to their fellow-creatures, and to God. Necessarily must we proceed on the assumption, that the morality of parents is of advantage to the well-being of their children, equally in what relates both to body and soul.

48. The child being born, the same moral agencies must be exercised in the developement of its faculties, and their presence recognised in the person of the infant, as the especial adjuncts of that state of which the poet sings, that "Heaven lies about us in our infancy." Of mothers it may in general be asserted, that they are naturally observant of these glimpses of a higher nature in their children. The smiles of the cradled babe are

to most, by an innocent superstition, the gleams of fairy visitings or angel ministrations. Sweet fancies ! by which the maternal bosom is consoled for all its care and pain, its anxiety and fear !

49. Applying no higher principle than the doctrine of chances to the subject in hand, the probability is, that the child of virtuous parents would be virtuous ; and if virtuous, happy. I mean to say, that the conditions of virtue in the first place, and of happiness in the next, would be connate with such a child. It would be wrong, however, to predicate happiness as a necessary condition of education, because the world's law is not always favourable to virtue, and the mere accidents of felicity may surround the vicious. It would nevertheless be a greater error, not to predicate virtue as an indispensable element, because without it the circumstantials of a happy life are mere delusive appearances, and the having to wrestle with the world's law, piously conducted, gives elevation and energy to the hero who is called, not without success, to maintain the conflict. Let parents, therefore, be poor, yet if they be virtuous, their children shall inherit advantages, to which those who are enjoying the false indulgences of an apparent felicity must remain utterly strangers.

50. At war with the rude elements of nature, and in antagonism with the unrelenting sway of necessity, man, from the beginning, grew into laborious life and heroic fortitude, leaving examples of victorious perseverance from age to age. Nor is any age exempt from its trials. No sooner are the physical impediments overcome, than the intellectual wants demand supply ; meanwhile, the cravings of the moral being are insatiable and infinite ; its undying appetites find no satisfaction but in the food of angels, disdaining to be nourished save with eternal manna.

51. The difficulties of education vary with the individuals who are its subjects. The tutor taking a virtuous child from virtuous parents, whether poor or rich, in adverse or prosperous circumstances, is presented with a happily conditioned being, which education has only to encourage, not to restrain. Education, with such a mind, has simply to carry it on from one object to another, through all the departments of development; preserving, however, the threefold order in which such development proceeds, and of which such object may be rendered the exponent. Every object, like every word, is the sign of an idea; and every idea, whether physically or morally applied, is the correlate of a law. By leading the mind to the apprehension of the visible sign, the senses are perfected; by directing it to the consciousness of the idea, which the phenomenon illustrates, both the natural and spiritual faculties of reason are strengthened; and by referring and identifying the sign and the idea to and with one general or universal law, the dominion and supremacy of a legislative will are recognised and established.

52. Theories of retarded development are as inapplicable to such a mind as all attempts at acceleration are unnecessary. Education, however, has a different task to perform with a vicious patient. To cultivate the intellect of such a subject is assuredly to produce a knave,—and, possibly, to turn out on the world an accomplished villain. Let the conscience of the youth be first awakened and enlightened,—and, not till then, his more worldly activities brought into play and exercise. Only by this method can the full desirable development be attained. Any other may make an intellectual,—not a moral agent. You will, therefore, have raised only a moiety instead of the whole human being. You will have failed in producing the man of integrity. And in what you have accom-

plished, you will have met with obstacles at every step, for want of the light of moral intelligence, which would make many points clear that by no other means can receive explanation. His antipathies, when you have done all, will want to be converted into sympathies—his enmities into affections. By the regeneration of his conscience this may be at once effected, for the conscience is a divine sympathy with whatever is pure and holy, and good and lovely, and recognises the reality of such objects in a pre-existent and original state with which it is evermore associated. It is, as it were, the communion of love, divine and human, in a manner so intimate as almost, and sometimes altogether, to identify the human with the divine. Nor until this regeneration of the conscience is realized can those relations of love between the pupil and his teacher be produced, which are absolutely needed as the initiatives of the educational process.

53. In the presence of these initiatives, education assumes a position of dignity, which, in all ages, has reflected honour on the clergy of all nations, who are but the professors of its higher branches and religious applications. That elevation for the office is at once attained, concerning which we are so solicitous on behalf of the professor. The office is, at once, strictly parental, regal, and priestly. Nothing sordid clings to it, for nothing but love can purchase love, and the pupil who needs redemption must first be loved previous to his loving. The utmost amount of faith, and hope, and charity, must be expended on him before he can be expected to reciprocate. How to bestow this, and to awaken this reciprocation, is the first article in the difficult art of education.

54. Having both by example and precept, but mainly by the former, attained this consummation so devoutly to be wished, the voluntary powers thus gently and affectionately excited, are prepared for further evolution. and

easily effect a transition into the rational modes of the human consciousness. Freely restraining their original liberty, they willingly bring themselves into circumscription, and confine and assume definite limits, within the rules of which they restrict and comprehend all emotion and predicate all attributes. Whatever these limits may be, they define the positive amount of individual capacity, beyond which no art can carry it—no education is possible. Within them lie all the functions of the intellect and the intellect itself, with its boundaries; sacredly secluded, however, from all material limitations, whether indefinitely large or small. Thus, by a gradual process of contraction, a moral scheme of education may reduce the highest principles of essential developement in their application to one specific focus, and bring them to bear on a central point, in the fields of the understanding or the senses. It is thus that the whole force of the student's genius may be thrown into every study to which his attention may be successively directed.

55. In illustration of these somewhat abstract propositions, the reader may be reminded of a very old doctrine, that will is to understanding what being is to action; in other words, that the understanding is only the will in act. It is, then, by influencing the doer that we may hope to regulate and modify his deeds. "The operation," says an old and quaint writer, "whereby the soul doth embrace the greatest good and happiness is from the understanding, as it is speculative and practick, and not as it is a twofold faculty, formally distinct through the understanding and the will. If the understanding cannot understand without the will, or the will will without the understanding, then they are not really and essentially separate,—one implies the other, and between them there is at best but a modal distinction. A man, when he understandeth, doth will every particular act of the

understanding which he understandeth, otherwise how could he understand? A man understandeth when he willeth according to that trite saying *ignoti nulla cupido*, 'that which a man doth not know he cannot desire or will.' This extract may serve to indicate how, by first addressing the will, we may the more readily direct the understanding. The intellect thus informed and animated by the essential agent, whose desires and aversions it duteously exhibits, is rightfully enabled, and by true credentials empowered, to regulate and decide the ultimate operations and mere utilities of the senses.

56. And now, as I believe, the result of this process of education would exceed in excellence any effect producible by any other, under what favourable conditions soever. The meanest effects and impressions would show radiantly in the sublime and beautiful light reflected upon them from the spiritual and intellectual powers by which they were apprehended. They would be seen invested in the glory of another sun besides that of the material orb,—one which, though it makes all other things visible, yet remains itself sacredly invisible—the very light of light.

57. Accustomed to interpret the facts of the senses, whether of history or science, or of ordinary observation, by the authority of the great divine law or word of God, which is primarily incarnated in the conscience; the moral life will uniformly express itself in the physical, and the whole volume of sensible experience teem with types of spiritual realities. No need will exist for such a student to labour through a long series of induction in order to arrive at a principle, but he will recognise every instance he meets as a corroboration of a principle already affirmed, of a postulate previously granted.

58. These preliminaries having been complied with, nothing is needed towards a complete plan of education *but some method of discipline*, which may well be sup-

posed to vary according to the circumstances, social and personal, in which the student may be involved. A particular system is not so much an object of solicitude, where, for the accomplishment of a final cause, and the corroboration of an efficient principle, there is a strong desire to learn. Order will supervene on his studies as the natural growth of his mental tendencies, and time will not only be found, but, as it were, miraculously created for gaining and applying knowledge. Education will resolve itself, in fact, into a sympathetic communion of mind with mind, and an affectionate provision magisterially made, in some cases, by one mind for another, of such facts as may be required for the illustration of principles previously admitted by both.

59. Art should occupy a prominent place in every plan of education. Hitherto the scientific, perhaps,—and especially in relation to grammar,—has ruled too absolutely and alone. Too much time has been spent in acquiring the laws of language, and too little in the acquisition of the words. Children have been drilled with definitions and rules at a period of life when they are incompetent to understand their meaning. Nevertheless, this is a subject frequently misrepresented by modern writers, who fail to recognise the expediency of imparting the principles along with the materials of learning. In all instances this should be done, and in language particularly. Every word should be referred to its sign in nature and its idea in the mind, and every idea to the law it correlates in both. It is not the method so much as the dry and mechanical practice of the method which is at fault. The result of the practice has been that, in general, neither the words nor laws have been intelligently acquired, and in consequence neither have been permanently retained.

60. Better results might have been hoped from the

method, and would have resulted, if the teacher had been a living one instead of the dead. The book in the child's hand, in fact, was expected to do all, and the nominal instructor thought that he had fulfilled his duty to the utmost if he heard the child's lesson when perfectly committed to memory. Perhaps, he was capable of doing little more, but more ought to have been done, and, doubtless, it was owing to the pseudo teacher's inability to do more, that contempt originally grew upon his name and office.

61. It has already appeared from some of the arguments ventured in this essay, that the philosophical faculties are coeval with the merely cognizant in the infant mind; but since we perceive its manifestations through sensuous media, it must appear to us that the sensuous powers are first developed: but the fact is that both are developed together, and the lower are never more than in proportion to the higher, so that if the development of the moral be meagrely conducted, the intellectual and the sensible suffer impoverishment. The education of the race, of which the individual is a type, we have seen, has been similarly regulated, and the various peoples of the earth still continue to illustrate the same plan of divine government. Where the moral is low, there also the intellectual is mean, and the embellishments of life are few or none. Some states, such as Rome, have stepped from the sublime into the ridiculous. Making use of the higher faculties to cater for the senses, the objects of the latter have finally engrossed the attention, and the former thus deprived of rule and right have gradually fallen into desuetude, and, at last, into oblivion. This, however, is a process of the second childhood, not of the first, in which, if all be healthily natural, the senses will reveal themselves as *instruments of the moral power*, both in states and individuals.

"During the play-season of an infant's life," says a German writer, "the child displays not merely the power of explaining and expressing things in order, but likewise the capacity of judging, not, indeed, primarily, in an intellectual or critical, but in what may, at first sight, create surprise, a *moral* point of view. The germ of the human soul," he adds, "is a moral germ."

62. Appeal was made in the construction of grammar, and in the ancient system of education, to the higher powers,—but ignorant tutors failed to carry out the project in a proper manner, or parents attempted it at too early a period of life. At a very early period, however, the child is capable of the highest truths, if they be only presented in the style in which they were communicated to the first races of mankind—the poetical. However abstract the axiom pronounced, the form, nevertheless, was always symbolic,—witness the proverbs of Solomon. An instance may suffice: "Drink water," says the wise man, "out of thine own cistern, and rejoice in the wife of thy youth." The first half of the sentence gives the rule, the second the example. Such is the picturesque way wherein a principle may be promulged. Something like this should be our practice with children. The mind should be drawn forth by exciting it to the poetic—the creative. Poetry is one of the arts to which the child's attention should be directed—music and painting are, likewise, decidedly expedient, if not imperative.

63. But there is an art superior to all arts,—the art of morals; not the mechanical contrivance substituted for it by the worthy and prudential Franklin, though that too had its use in its own place; but a living form of embodiment, in which the substance required to be moulded is that of the artist's own being. Education, to be thoroughly effective, must penetrate beneath the husk of convention and the routine of prescribed manners, and

bring out the child, such as he *is*—such as God is making him, not as man would. This I believe to be possible; and if possible, should clearly be attempted, if only for the sake of ascertaining the genial aptitude, and the proper sphere for its exercise. Yet it is not for any one profession in particular, that the child should be specifically educated—no!—but it is a generic education that is required, such as shall produce *the MAN*, and not a partial modification of man. Education must excite in the mind of the child the idea of what man is, as man ought to be; and awaken in him the desire of approximating the standard of the ideal man, with all his heart and soul and mind. It is thus, and only thus, that the basis can be laid for that self-formation, which, in later life, becomes the fair superstructure that the youth will have been enabled, after the model of the idea thus awakened, to edify on the ground of his personal character, and by the action of his personal conduct.

64. Such then, is the kind of education intended by the Essayist. He has next to consider the qualifications of the educator.

SECTION III.

TRUE CHARACTER OF THE EDUCATOR.

65. It cannot have escaped the reader's observation, that it has been frequently suggested, in the course of the preceding remarks, that the instructor has earned the contempt he meets, by substituting certain specious pretences for the real and genuine co-operations that are demanded from the educator. It follows that, whatever

the true educator should appear, he must really be, to secure the degree of estimation which it is so desirable he should obtain. The standard proposed for the pupil should be as closely as possible proposed also for the tutor. The same ideal reference is required for both ; with this difference, however, on the part of the educator, that he should exhibit an embodiment of it, in his own person, to the contemplation of youth.

66. The fulcrum, then, from which the educator has to work his lever, is none other than his own moral excellence : that given, he may move the whole moral world which lies folded up in the bosom of a child. The irresponsible depositary of lofty and solemn interests, he may rule to any extent he pleases over the nature of his pupil : but, according to the amount of his privileges are his perils ; if he abuses them, he will ultimately be detested ; if he exercises them legitimately, he will be loved, admired, and rewarded.

67. If the educator take charge of a child of virtuous parents, his task ought only to be to him a pleasing and delightful recreation. The desire of the student, like that of a wife for her husband, will be towards the preceptor. The pupil's season of play is past, and the first serious occupation of life commences, that of submitting the movements of his own to a directing mind. He stands within the presence of a governor, who shall govern him awhile, that afterwards he may know how to govern himself. To promote this, the educator must show self-government in his own character and conduct. He must demonstrate the possibility of subduing all obstacles in the way of it, by exhibiting himself as the "happy warrior," the "conquering hero." He must himself assume the attitude of a victor ; and, by wearing himself the laurel-wreath, inspire ambition in the pupil, whom he is to fire by example, as well as to warn by precept. In the

habit of self-government, he must rest the authority of which he now stands as the image, and which he is to accustom the boy to reverence and respect. This end well accomplished, little will be left for him to do, but to wait upon the openings of the pupil's mind, and to woo thence those aspirations of a generous nature which will sensitively meet his soliciting hand more than half way.

68. It is now that order will naturally supervene on this communion of minds; law and arrangement will grow up between them, and every study will begin to take its proper time. Neither the volition of the pupil will be coerced, nor the ascendancy of the teacher impaired. A moral relation will have been established, which will differ in little, if anything, to the pupil from that of parent and child. Certainly, it would differ in nothing, if from birth the pupil had been confided to his teacher as his foster father, and had remained unconscious of any other. To a child, the actual relation between him and his father is simply moral, and is received on the evidence of faith alone. The educator will therefore stand altogether to his pupil *in loco parentis*, who shall have succeeded in establishing a moral bond between them—conditioned in an obligation of spontaneous obedience on the one hand, and unquestioned authority on the other.

69. But it will be said, that such an educator as we require must be a man of talent. Granted;—nor can, nor ought, the character of the educator to grow into good opinion, unless the possession of talent be rightly supposed of it. But, not only for the benefit of the teacher but of the pupil, it is needed, that the former should be a man of talent; for it belongs to him to detect the indications of talent in the youth under his tuition, that he may lead it forth and direct it into proper channels of endeavour. And this detection is only to be rightly made by the sympathy of talent with talent. It would be well if

the teacher were a poet, that he might communicate the creative in himself to the pupil, by that subtle influence which belongs to the exercise of this specific gift. The marvellous and supernatural should be presented to the mind, that it may learn to withdraw itself from the gross relations of matter; for which purpose, not only works of fiction should be resorted to, but also the Sacred Scriptures, in which the finest and chastest examples of both are to be found. The immense superiority of these writings over all others, in all respects, may be satisfactorily proved on every principle of taste and composition. This well understood from the beginning of his acquaintance, he will always reflect on them with respect as works of art, a point of view in which they have not been sufficiently considered. He may easily be taught to feel an emotion of the sublime, from the conception, that in perusing the Books of Moses, he is reading the oldest books in the world. Magnificent conception! yet too seldom meditated—and for the mind of youth peculiarly attractive! The educator may now lead the imagination to the period of tradition, ere yet religion had the authority of written volumes, and while yet the authority of the church, in primitive simplicity, was all in all. Hence occasion can be taken to show how these twin principles have travelled down the stream of time, and with what propriety one may have superseded the other at particular periods; and in what antagonism they now exist, together with the valid office and due importance of each in the divine economy of religious instruction. In this manner, the educator will earn for himself the title of a spiritual teacher of great credit, and will rise into the estimation, which, in all ages, whether we will or not, attaches to every member of the clerisy, as the right of his profession.

70. As conjoint revelations also with the church and

the Bible, the educator will do well to turn the pupil's attention to nature and history. "Nature," says the Philosopher of Life, "is like the Bible, a book written on both sides, within and without, in which the finger of God is clearly visible: a species of holy writ in a bodily form—a glorious panegyric, as it were, on God's Omnipotence, expressed in the most vivid symbols. Such also is history; by laying before our eyes the march of Divine Providence;—a Providence whose loving agency is apparent, as well in the lives of individuals, as in the social career of nations;—history likewise constitutes a revelation of God."

71. In the path of history, moreover, the degeneration of the religious sentiment may be traced with much facility. The revelation imparted to the first man flowed abundantly over it; but the old simple traditions became gradually disfigured as the stream of time conveyed the ark of truth to a distance from its source. Fables, immoral mysteries, bacchanalian rites, substituted the pure symbols and types of an elder and purer age, one contradicting another, and all continuing that confusion of lip, which the abortive builders of Babel had introduced. A wide field of excellent and pregnant distinction may here be suggested, blending "the Wisdom of the Ancients" with the results of modern critical science.

72. By means such as these, the true educator will preclude much of that scepticism, and all that infidelity which is so painful to many minds, in their approaches towards maturity. The doubts suggested by the warring of the carnal nature against the moral reason are to be met in another manner. Worldly inclinations induce a desire to find in the records of the spiritual law room for suspicion. Willingly would the worldly minded man persuade himself into a belief that the voice of conscience *itself* was altogether a falsehood;—and even to this extent,

the advocates of a crazy philosophy have indeed carried their insane assumptions. The educator must meet a case of this kind with moral discipline, and by such appeals to the conscience as may make its reality be felt and acknowledged.

73. Hitherto we have been treating of a happily conditioned pupil. The remark just made prepares the reader for a transition to one who shall be less favourably disposed, and shall require redemption from the slough of untoward circumstances.

74. The task and office of the true educator with a mind needing redemption, is that of a herald preaching repentance, and announcing salvation. His loins girt with a vest of camel's hair, and his meat locusts and wild honey, we can imagine him prepared to traverse the desert which lies before him in the heart and intellect of such a pupil. Much self-denial, much fasting, and much prayer, will be demanded, both at the commencement and during the progress of his severe and onerous duty. Trials and temptations will await him—despair and despondency will assail him—peril and perplexity will beset him : nevertheless, he must remain at his post of duty, hoping against hope, loving against love, and believing against all belief. There is a soul to be won ; and to the educator are given opportunities which Protestantism denies to the parish priest. Jealousy has unbarred the door of her chamber, and has permitted the entrance of the educator, and he is there face to face with the victim of sensuality, and must preach liberty to the captive. In what way he is to perform this acquirement, and by what means to make the slave free, has been already indicated in our remarks on education. We have now to do with the man, not with the method ; and let it be understood, the kind of man that is wanted for a work like this.—The kind of man !—The

standard cannot be placed too high: the more the professed educator approximates this standard, the more his character will acquire estimation with the many, and, better still, with the few.

75. The man qualified to make such appeals to the conscience of his pupil as are required under the circumstances of the case now supposed, must himself have a most intimate conviction of the reality of conscience, arising from its operation in his own bosom. He must have rest, and feel rest, in the calm and sunshine of its approval, else he will not be able to abide the scrutiny of one unwilling pupil; for there is nothing of which the morally uninstructed are more jealous than the character of their moral instructors. They ostentatiously expect from them a pitch of almost unattainable perfection; and are eagerly desirous of finding them in a fault. This the clergy are every day made to feel;—the more ignorant part of the laity claiming from them a stricter line of conduct on account of their clerical office, and absolving themselves from its observance on account of their laic inferiority. Thus, by the superstition of the carnal man, the heathen distinction between the priest and the people is still injuriously maintained. The educator will have, as a moral teacher, the same sentiment to satisfy. If his practice conform not to his precept, the unredeemed pupil will condemn him for the slightest aberration, even in points of comparative indifference, wherein he would think it madness to think of condemning himself. “Oh,” he will say, “I make no such pretensions as my educator, so I deceive nobody.” Your most benevolent attempts to benefit him, he will indeed reject as attempts at deceiving him, if he suspects that your conduct harmonises not with your words. He demands of the educator that he should be the man of integrity—the whole man—which he seeks to make his

pupil become. And this superstition of the carnal man is an honest superstition, and has a right instinct of nature in it. Let the educator see to it, and act up to its honesty and its truth.

76. In proportion, then, as the educator incarnates, in his personal character and acts, that word of God which is in him—the “spirit of his will,” or the conscience, will both himself and his office rise in the estimation of those whom he is appointed to instruct, and by whom he is to be rewarded.

77. Nor will this reward be altogether of a pecuniary kind ; nor ought it, in some instances, to be of that kind at all. Oh, there are some outlying classes of society, where yet education has never reached—where yet the educator has never come, and where nothing but the purest benevolence can lead his steps ! The multitudes of the uneducated ! the impoverished in body and soul ! the masses of the unnourished, the unapparelled, the uncultivated, in all senses of the words ; the rude, the needy, and the wretched—the nomades of the population ! More rude, more needy, and wretched, because unvisited by the educator—by the man who, having personally succeeded in the sublime task of self-formation, has learned how to evoke the “moral germ” that lies concealed in the depth of every human heart—“the heart within the heart,” in virtue of which man is man, and without which he were not human, scarcely bestial. Thou, educator ! visit yon rude hovel—descend into that dim cellar—thread that narrow alley—penetrate into that dingy garret :—in a word,

“Expose thyself, to feel what wretches feel,
And show the heavens more just !”

78. I know nothing that would more tend to elevate the character of the educator than this ;—it would be

a real elevation too ; — one that would be practically felt by himself and recognised by all others. What reward, in such estimation, must accrue to the schoolmaster who thus ventures abroad indeed !

SECTION IV.

SELF-FORMATION.

79. I HAVE predicated in preceding sections, that the educator has accomplished for himself the task of self-formation. But has he done it? Let him ask himself this important question.

80. The formation of character is a subtle business, and will require skill as well as care. The operations of the moral nature must be watched and guarded ; and, once exhibited, subjected to discipline ; and this, not by external pressure, but by internal motive. The agent himself must *will* the compass and quality of the character he is desirous of assuming. His own attention must be excited ; his own vigilance exercised.

81. Whatever may be the profession which a man designs to follow, he must beware of educating or forming himself for that profession only. The *man* is prior to the *professional* man, and must be primarily evolved, before he come into the limitations of specific duty, else he will be the slave to such duty, incapable of any other. Man is a being of infinite relations, and if he abridge himself of any one of these, he contracts the sphere of his freedom, and becomes a serf ; loses generosity, and sinks into the mechanic. I mean, that an individual who shall be guilty of such indiscretion or folly,

will be *only* that which his calling makes him ; that is, he will be *only* a lawyer, *only* a physician, *only* a preacher, *only* a schoolmaster ; to himself, and in himself, and for whatever lies beyond those limits, he will be nothing. He will know nothing of the polite arts, or of the severe sciences ;—poetry will be a dead letter to him ; painting only so much daubed canvass ; music, a mass of unmeaning sounds ; and all that ennobles and refines the mind in the productions of genius, a congeries of indiscretions, unaccountable in their causes, and only censurable in their effects. Against whatever produces this apathy of soul, let him who seeks to become a true educator, guard himself from the beginning ; at any subsequent period, the caution will be almost unavailing.

82. It behoves, therefore, the educator, that he right early cultivate a taste for literature and art, for science and philosophy. It may be too much to require from him the exhibition of genius ; though for the highest educator even the highest genius would not be a dispensable condition. He, who shall form in his mind a lower standard of emulation, will assuredly be wanting in the first requisite for enabling a man to raise the character of education in his own esteem or that of others. He must think it the worthiest of all professions, which in truth it is, or be content with occupying a *médiocre* station in the profession itself, and a still lower as a human being. For why should a man, who has the power and the capacity of election, aim at aught meaner than the worthiest, as the employment of his life, or rest at any point beneath excellence in the exercise of its privileges ? In the great variety of human tasks, there is plenty of room for all tastes ; but the man who has not courage to deem his own taste the best, is wanting in decision of character.

83. Without decision of character, there is no forma-

tion of character; and he who seeks to educate his kind will need it more than any other man. To what trials of his temper will he be liable with an obstinate and ill-conditioned pupil, whom, on this very account, it will be incumbent on him, as a moral duty, not to surrender. There are schoolmasters, who, loving money more than man, expel all students, save those by whom they can gain credit, with the least expenditure of solicitude. These are mere craftsmen, not educators, whom it would not be wise to answer according to their folly. Keeping, therefore, to the ideal teacher whom we have in our mind's eye, it will be needful for him to cultivate his temper, so that the decision which he is to manifest may not be betrayed into weakness by supervening petulance; but that his determination to save his pupil may endure unto the end.

84. With this motive, he cannot have cultivated self-restraint too early or too strictly; he ought also to accustom himself to calculate, *à priori*, on the occurrence of the most serious obstacles. In the science of self-formation, it is expedient that the student should harden himself to meet difficulty; nay, he should woo it as a friend to his embrace, and invite it often to an amicable wrestle. *Pater ipse colendi haud facilem esse viam voluit.* Thus will he prepare himself in after life for the conflict that will assuredly await him, and will have learned patience before the trial comes, when it will be needed.

85. In all studies, patience is needed; and he who is studying for an educator, should particularly exercise the virtue and the power of patience in the course of his own private studies, whereby he will not only have schooled himself to bear with the obstinacy of a pupil, but will be enabled to appreciate the difficulties which lie in the way of the student, and to make proper allowances. Moreover, he will have been thus enabled to

subdue those that lay in his own path. The difficulties of study are to be overcome with patience; but sometimes they require much. The educator, therefore, must take time for himself, and grant it to others.

86. But it is not only in the closet, but in the world, that the eager spirit must expect rebuke. The friends of the self-educator will not be always satisfied with his progress; nor will they be always very reasonable in their demands. Let him not fret at this; it is a needful preparation for the trial far more severe that awaits him, in the exercise of the profession of his choice. Parents and guardians will not be a whit less unreasonable; the chances are, that they will be infinitely more so; and from the less willingness of your pupil, not without reason, exceedingly impatient. For faults that are not your own, you will be censured; nevertheless, you must not throw-up the task in disgust. You can only raise the character of the educator, in private or general estimation, by triumphing over difficulties, not by evading them.

87. It is a comfortable circumstance, to consider that the profession of the instructor and of the educator offers few opportunities for dissipation. Labour is the lot of the teacher's life, and from the low estimation in which he has been generally held, he has seldom undergone the peril of having gay companions. The very show of studious habits, occupying time quite as much though not so well as the reality, precludes the opportunity for many sensual indulgences, and the low rate of recompence hitherto has withheld the means that they require. Care, however, should be taken by every individual that he keep not mean fellowship; if he be shut out from superior society he may still enjoy the communion of books. It is well, perhaps, for him, that what leisure he possesses, need not be wasted in company, but that, remanded to himself,

he can turn from the routine reading of the academy to some choice volumes of his own. Lectures, also, are now abundantly delivered in all parts of the country, and by every person having the least intellectual claim, can be frequently attended without cost.

88. The listening to, or the delivery of lectures will furnish appropriate recreation to the educator in an evening. But to the morning a course of private meditation or reading is, indeed, essential; first, for the self-educator's own behoof, and, in his second stage, for the benefit of his pupil. Nor should these studies be left to chance, they should be ordered and arranged so as to produce the greatest amount of fruit. They should be chiefly of the kind with which the business of the world is most likely to interfere. But whatever line of study, either at these, or any other hours, be adopted, let it be persevered in fairly, and not inconsiderately or frequently changed—a rolling stone gathers no moss, in this sense, as well as in others.

89. Preserve also the proper dignity in your studies; think not any subject of inquiry above the reach of a schoolmaster's acquirements. What can be of too sublime a flight for a man who ought to be familiar with Homer, Æschylus, Sophocles, and Euripides? In a word, it is only necessary for the educator to rise to the demands of his vocation, to beget for it all the respect that is desired.

90. I have already spoken of the value of history and of the tradition that precedes it, and is concurrent with it. Since the opposition which exists between the two has become of religious and political importance, it is necessary to cultivate the gift which this discovery has brought along with it, and which is generally called the right of private judgment, by which every man is required (for every right involves a duty) either to decide

the controversy, or to reconcile the differences which it involves, if not for others, yet for himself. The educator must teach both himself and his pupil to exercise both this right and this duty with proper discretion. The power they comprehend is an awful thing to be intrusted with, throwing the whole responsibility upon every individual, which previously was more than shared with an express order of men, publicly appointed to lead the faith and direct the consciences of the community. This sacred responsibility is now pressed on every member of the social body who needs, in consequence, all that can surely give him self-reliance, by edifying it on the true foundations.

91. Thus led into the region of philosophy, a field of astonishing magnitude now claims the teacher's examination; one, however, which I should recommend to be traversed rather by Being than by knowing. I mean not to assert that the educator should be willingly ignorant of Coleridge and Brown, and Stewart and Locke, and the two Bacons, or that he should remain purposely unacquainted with Aristotle and Plato—far from it. But I mean that he should take such care of his moral life as would support his intellect in the condition of a pure and untroubled glass that cleanly reflects the images that stand before it. If no turbid passion—no resentment—no remorse—cloud and pollute the mirror from within,—the understanding and senses of man will all the more readily perceive, and all the better judge; whereas if these torments of the human soul be permitted to steam up, as from “a hell of waters,” and obscure its surface with the mists and fogs of a troubled bosom, the faculties of perception and judgment will become false media of apprehension, and fatally modify the appearances of objects.

92. Philosophy, in its highest aims and results, unites

itself with religion ; one of the precepts of which is that he who *does* what it requires shall *know* of the doctrines that proceed from its authority, and, as it were by an inward oracle, determine their truth and original in the light and the evidence of a spiritual interpretation. Argument this of high appeal in favour of the expediency, at least, of regarding the sources and tendencies of moral action, if we would regulate with effect the amount and direction of intellectual knowledge. I am bold, therefore, to avouch that a proper understanding of philosophy is facilitated by a student's attention to the essential elements and laws of morals, and his submission to the precepts and maxims that practically flow from the recognition of the divine commands in the conscience, and its records in all ages of the world.

93. All writers on educational discipline insist much on the habit of attention ; none, however, enough on this of *moral* attention, out of which the mental will easily and almost unconsciously evolve itself. " Seek ye first the kingdom of God, and all other things shall be added unto you." Habits of inattention proceed from defect in early education, and the non-observance of the moral department, as almost universal, is the principal occasion of the deficiency, or rather the deficiency itself.

94. This point adequately provided for, whatever tends to produce mental discipline is of the next highest importance. Nay, we may be certain, that the demand we have advocated has not been satisfied, if mental discipline follows not as its result, for this it would, according to the eternal order of things, if the requisition intended had been duly complied with and effectively answered. Mathematical truths will be loved for the love of truth, however difficult the science in its operations may be found, and the general principles of logic will be affectionately recognized as convenient forms and channels for

the communication of those sublime verities which, otherwise inexpressible, still abide in the presence chamber of the human spirit as revelations from another world. So strong an impulse from within a man will thus be given, that no coercion from without will be required. Indeed, the general operation of external things will be, to restrain and confine rather than to solicit and enlarge. Here, again, will need arise for the exercise of the educator's patience. He must not now contend against the limits that will oppose him, but he must respect even his prison as if it were a palace; for he is still human, and these slight restrictions serve to show him that he is so; nor is the warning needless; on the contrary, it will be found, that with such a mind, so produced, there is much need for the admonition.

95. The art of reasoning will deserve, and will receive, all the cultivation that can be bestowed on a field ordained to be of the most fruitful kind; one of which, indeed, it may be truly said, that it is infinitely procreant. It is beside the design of this essay to point out models of argumentation, nor would I recommend some works mainly remarkable for subtlety in disputation, which, nevertheless, are in general esteem among scholars; I would rather lead to a higher and worthier use of the dialectic powers, such as should end in the ascertainment and affirmation of the highest and worthiest truths. It may, in fact, be *now* safely said, that neither Chillingworth nor Knott settled the famous controversy concerning the rule of faith, and another method of logic, or mode of ratiocination, is required for the ultimate decision of that most difficult argument.

96. I lay not much stress on mere intellectual gymnastics, nor on what is called mere training for controversy; however fit it may be for a mere lawyer, it befits not the educator. Nay, it befits an animal better than a

man—for there is much truth in the distinction insisted on by Heinroth, that education is neither formation nor cultivation, nor training. "Training," says he, "properly belongs to animals, though it may be applied to human beings in the sense of teaching any manual employment, as we say, to train a servant or an apprentice. But there is something derogatory in the expression more than in the thing itself, for training *does* require *instruction*, which is a part, or, at least, a means of education. The term is used, too, in a bad sense, children being frequently trained to steal and beg, and *such* training it is the object of education to counteract. Education," he continues, "is not instruction; for not only in the common use of language, but in practical experience, the one is the thing itself, the other the means of attaining it; neither is education simply cultivation, or formation of the mind, to which great value is attached, the present century claiming particular distinction for having carried it to a high point of perfection. But considerable cultivation may exist without education, as when the intellectual faculties and practical powers are cultivated, but not the soul, the inward man, which is properly the human being, and especially *that* with which education has to do. But what *is* that? or, rather, what is man *as* man,—as a human being, independent of his faculties and powers? Not a free being—for then he would be a spirit—but one *capable* of freedom, *i. e.* capable of attaining to eternal life and happiness, in proportion as he applies the gift of freedom which he possesses in the will, in following the guidance of conscience. Conscience is the voice of the spirit of freedom—of perfect life. We perceive this voice by the faculty which we call reason, as the animal perceives the voice of life, which is to be the guide of his limited existence by instinct. Instinct is the reason of the animal—*reason the instinct* of man. But the reason of the animal

is wrapt in the dark garb of feeling, while the instinct of man is enlightened and transferred into knowledge by consciousness. We have, in reason, the capacity of recognising the Supreme Being—in conscience, the guide to the true objects of our desires—in the will, the power of following that guide, and these united possessions render us capable of freedom. A man in whom reason, conscience, and a will united to consciousness exist, may be called an adult, meaning a free spiritual being. He is also denominated a person, because from his capacity for freedom he acts as a free being, *i. e.* he represents *spirit* as an ambassador does his prince. As a *person*, however, he is a being capable of *duty* as well as of *right*. His right is the rank of spirits if he acts according to the directions of his conscience, and this again, it is his *duty* to do if he would attain that rank. An adult too, may be called an intellectual being, because he understands the guidance of conscience, and perceives and comprehends that by following that guidance he will attain happiness. He recognises the true end of his existence and his destination, and is not so blind as to employ means ill adapted to obtain that end. We see, therefore, that a ripened intellect is necessary to the attainment of such maturity, because the reason requires the intellect to enable it to think and to recognize, which it alone can do."

97. Whatever habits may conduce to skill in public speaking should be carefully cultivated by the educator, who may be called on, and should indeed lay himself out, to fulfil the duties of an occasional lecturer. Of these, the facility of making a deduction from the stores of memory is peculiarly desirable. But a mind, disciplined on the plan implied in these pages, will find no difficulty in that *thinking* which is so necessary for deduction. Thought will have been generated by the influence of higher operations. It is not likely that he will be puzzled

with the perplexity of the young collegiate, who, from the 19th and 23rd theorems of Euclid's first book, failed to deduce the means of drawing from a given point the shortest possible line to a straight line.* He will have learned also to recognise and appreciate the limitations and exceptions to general rules, which attach to all the results of experience, making, in some sense, all the sciences of observation and experiment to bear an empirical aspect. Much particular knowledge will therefore have to be acquired; but, in the main, it will be found ready at hand when wanted; only this will be imperatively necessary, that the educator and student should be previously aware that exceptions and limitations do exist in all the departments of physical investigation, to the general rules which are accepted as the laws of the objective sciences, though in their strict sense, they are not intitled to the name of laws at all. In this pursuit, the educator will find the advantage of providing for the retention of new facts, by impressing them, in the first instance, with diligence on his mind. He must, as it were, write them down on tablets in the volume of his brain. Such are the means by which the

* The story is thus told :—A gentleman before going to college had “got up,” as the phrase is—that is, committed to memory, the first six books of Euclid, and was able, in fact, to repeat them with rigorous accuracy. Warm with earnest expectation of a senior wranglership, “a friend,” says Mr. Warren, “playfully asked him to solve a very simple deduction : *i. e.* *from a given point to draw the shortest possible line to a straight line*, which may be done by the aid of the 19th and 32d theorems of the first book of Euclid. Our confident friend sat down, as to the task of a moment; but it is a fact—after several hours' fruitless effort, tore up his papers, and left the room in desperation. The 32d proposition was his favourite one! He was *told* that two propositions of the first book would suffice to get him out of his difficulty, and he declared to the author, that he had gone repeatedly over the whole four dozen, attempting, but in vain, to apply each to the case before him.”

ready speaker will be framed. Frequent declamatory exercises will conduce to tenacity of remembrance.

98. For this purpose, the different organs and faculties of the mind should have appropriate occupation. After the senses have received impressions of an object, the mind will be found to recall and reconceive them, according to an arbitrary law of association or some principle of suggestion not here necessary to be explained. Children, in their little sports, give cardinal illustrations of the conceptive powers, and, in all ages, in our waking or sleeping dreams, we all give evidence of their perpetual activity. Yet notwithstanding this spontaneity of action, culture is desirable for its regulation, and we should also study so to use it as to govern thereby our perceptive powers. It is chiefly to the sense of sight that the faculty of conception is indebted for its images, and its perfect use is dependent on the vivacity and precision with which they are received by the visual organ.

99. The discipline of the faculty itself is important to the teacher, as facilitating the power of language, for which he will have frequent occasion, whether as a lecturer or an ordinary instructor; for the reader, doubtless, understands, that the education all along assumed in this essay, is of a living character, imparted by living means, and not one left to the instrumentality of mere lesson-learning, and the dull repetitions of phrases not understood, got by rote. In proportion as our conceptions are warm and vigorous, will expression glow on our lips—the “words that burn will follow the thoughts that breathe.” The scale, moreover, on which the faculty of conception is exercised is important: if too narrow and contracted in its span, it will be found to intensify itself injuriously on a few objects; a breadth of experience, and many opportunities of observation, are expedient for its healthy exercise.

100. The educator will, doubtless, gain both fame and profit, by directing his pupil into the paths by which his conceptive powers may be rightly exercised. He will not begin with words and definitions, but with the things and objects to which they relate. He will appeal to the child's imagination, rather than to the defunct rules of academical logic, and find a higher logic in the plain unsophisticated reason of unprejudiced humanity. All mere *training*, however, of the conceptive faculty should be avoided, as more likely to bring out the intellectual animal than the genial man. Pompous and elaborate schemes have recently been proposed by means of verbal accumulations, in addition, it must be confessed, to visible observations for *training* the conceptive faculty, and for exciting it by certain ponderous artificial media, the absurdity of which is only equalled by the impracticability. The method were a life-long process of experience, both of words and things, and the first aim of education is not how to make, by possibility, a man perfect at sixty in his use of words and his experience of things; but how to induce that life and elasticity in the faculty itself, as to give vigour and facility to the young man between twenty and thirty, and so that no strong impediment may stand in the way either of his communicating or acquiring. In a word, it is the faculty of attention that must be addressed, which, as it is a function of the voluntary power, can only be moved by persuading the will.

101. Thus the love and the idea will often precede the knowledge of a thing. The desire for information will work so strongly the soul in which it springs, that, by a kind of creative force, it will shape circumstances to help it, and find outlets of hope, and gleams of promise, through the chinks of its prison, which only a believer and actor, in the worthiest aims and the highest aspirations, has motive enough to detect. "Faith," observes

an American writer, of whom I shall shortly record more—
“Faith is the soul of all improvement, it is the Will of an idea.” Whatever may be the best plan of *training* the conceptive faculty, the way to *educate* it is to kindle, to cherish, to excite this ardour of faith, this determination of the will !

102. How readily will attention, thus supported and substantiated, observe resemblances, seek relations, and institute analogies ! Theories for training the mind to these ends will be altogether needless. Difficult, indeed, is it to cultivate the abstracting and the reasoning faculties, if you approach them by the inferior powers. They, however, as little need training as they like it; and, indeed, in their sublimest exercises, they utterly reject it. There is a power in the mind superior to abstraction, and affirmatory at once of laws that abstraction cannot reach. Metaphors and figures of speech grow upon these throes of the mind; they are the spontaneous efforts, made by a soul full of ideas, to supply the ignorance or incapacity of language. To be provided with every proper phrase, relieves the mind from the necessity of exercise; and, in default of difficulties to cope with, it contracts weakness and indolence. Imagination creates language, and will describe one object by terms borrowed from another; and fancy, even in sport, will coin associations for the mere purpose of the delight which ever accompanies such a play of volition. Resemblances, analogies, and contrasts, are in the mind before they are in its objects. According as the mind is pre-disposed, it sees; and this pre-disposition must be self-determined, to be effectively operative. Coercion, training, cultivation, external motives—“all means and appliances to boot,” will fail to give it. However good, also, different systems may be, while the gloss of novelty is upon them, they become conventional, as they become customary ;

and convention is the grave of genius. In the words of the transatlantic author, already quoted, "Its aspirations die away in the routine of formal tuition, or spend themselves in the animal propensities that co-exist with it." And this is true, however beneficial that routine to a certain degree, in a certain place, and at a certain time; but the repetitions, like the uses of the world, are "flat, stale, and unprofitable," to the jaded spirit that feels its liberty restrained.

103. The educator would act unwisely, who, pursuing dead or foreign languages, should neglect his mother-tongue. The Greek writers were capable of expressing the highest ideas, without the knowledge probably of any other language than their own; and the Hebrew penmen, with a limited vocabulary, still found it possible to declare the laws of morals, and to portray the images of nature, in a manner never since excelled. Instances have occurred, where men have become comparatively proficient in all other languages, except that to which they were born; Greek and Latin they could write with accuracy and elegance, but in English composition they have proved themselves the veriest bunglers. I know not, indeed, whether the complete study of our mother-tongue is not the best initiative that a linguist could adopt. So many words are in our language derived from the Greek and Latin, that, if we would perfectly make ourselves acquainted with their signification, we must refer them to their originals—a task easily enough now performed by means of an etymological dictionary. A slight application to this point, will put the mere English inquirer in possession of a *copia verborum*, that will serve him as an excellent introduction to the more exclusive study of the classic languages themselves.

104. The best plan, however, of studying the mother-tongue, and the rules of English composition, is not by

the systematic accumulation of words and phrases, as the deluded advocates of intellectual training propose; but by the exercise of the logographic faculty, creatively in the veritable act and art of writing the language. An original treatise, a copy of verses, a tale produced from the life in the writer's mind, whether many or few, and however rude the style in which they may be used-up, will do more to give a command of language than any system of training whatever. Whether the verbal or the conceptive faculties have been trained or not, ideas are *ever* present to the mind; and if it be but voluntarily excited, or inspired with motive to action, it must, by a law of its constitution, become generative, pass into many states, and evolve itself into conceptions and thoughts, which will struggle for speech, and press forward with a desire so strong, that, even in opposition to the worst impediments, words will grow or supervene. Authors will be consulted for phrases—lexicons for words. No lists of either will, or need be, drawn up; but language will pass into the soul, both from within and from without—both from the spiritual and the natural, and utter itself in rhythmic harmony, combining, as it were, the music both of heaven and earth.

105. I write not without reference to facts. Poor Clare, the Northamptonshire peasant, in his "Dawnings of Genius," describes emotions of the kind alluded to; and his own productions evince the successful triumph by which they may be followed. He speaks in the little poem adduced, of the warmth, the joy, the sympathy, the fondness, that belong to the scenes of early associations. The rude ploughman, he tells us, will trace the opening beauties of the daisy, or "the brook's sweet dimples o'er the pebbles."

"And often, bent as o'er some magic spell,
Will pause and pick his shaped stone and shell;

Raptures the while his inward powers inflame,
And joys delight him which he cannot name ;
Ideas picture pleasing views to mind,
For which his language can no utterance find.
The bursts of thought with which his soul's perplex'd,
Are bred one moment, and are gone the next ;
Yet still the heart will kindling sparks retain,
And thoughts will rise, and fancy strive again."

Yes ! the fancy of Clare strove and strove again, until he was capable of putting forth the verses quoted, and others far more beautiful. The agony, however, described in these lines, need not be undergone by one, who, unlike Clare, is not suffering under utter destitution. Nevertheless, I would not have the food supplied until the appetite be felt. The desire and the want will make a beneficial demand for that which, if obtruded without it, rots and wastes in the market, unpurchased and unemployed.

SECTION V.

CULTIVATION OF TASTE.

106. HITHERTO the pains that attend the educator, whether of himself or others, have chiefly occupied attention ; but it is probable that many of these drawbacks will be found to bear an exaggerated aspect in description ; nay, many of them will be proved, in experience, not to be pains at all. Pains they would most assuredly be to the mere instructor, produced on a method contrary to that which is here proposed ; but to the educator such as I have pictured, it may be well questioned, whether they will appear such. Proceeding from those

higher emotions, whose least action is joy and love in the most abstract form and essence, whatever flows from them will come attended with similar attributes. The charities, the amenities of existence, will accompany the whole series of its operations. Whatever would be painful to the mercenary mind, will, by the generous spirit, be converted into the most exquisite pleasure. We lay our foundations in moral liberty, and are not surprised that the walls are raised in delight, and that the top-stone is brought forth with joy.

107. Whatever lives rejoices, while it lives at liberty : as it comes into the bonds of consciousness, both the life and the joy feel repression and confinement. This arises from our consciousness not being as universal as our life ; but, with our experience of life and living things, our consciousness, as it were, increases, and our joy enlarges. The student, therefore, has but to extend the sphere of his charities and sympathies, to widen that of his enjoyments. Love for his God—love for the Divine law, however expressed ; love for his fellow-man ; love for his studies, his pursuits ; love of acquiring and teaching—will soon conquer all obstacles, enlarge the limits of acting, and ripen action into bliss. The will must be freely consentient throughout the whole process, and the capacity of consciousness will so indefinitely remove its boundaries, that we shall soon cease to think of it as bounded at all ; and shall come, at last, to lose ourselves in the boundless incomprehensibility of an all-perfect Being—the Spirit of spirits, and the Father of immortal minds ! Nay, so instinct is life with joy, that the most material form of it, that which is most in bondage—the senseless clod—is still quick and generative ; nay, the hardened rock itself will glow with moss and lichen into the semblance of a smile. There is nothing of which positive and absolute death can be predicated ; nothing therefore to which

joy is altogether alien. Pain itself only exists so long as it partakes of pleasure ; when it ceases in any degree to please, it ceases to exist : and even as from the highest life and the highest bliss descent is possible, so from the lowest, though with difficulty, delay, and labour, ascent may be effected into all but the highest heaven ; for, after all, it must be confessed, that a great gulf is fixed between the point at which analysis ends and that from which synthesis begins.

108. This ascent, the educator has to effect with an ill-conditioned pupil ; this life he has to quicken — this joy to kindle : and, previously to both, love, as it were, to create. Not to repeat what has been before premised, it may be remarked here, that in the exhibition of the benevolent sentiments the educator, in such a case, will have probably to descend to the conditions of the pupil, in order to redeem him from them. It is upon this ground only, that sensible rewards and punishments can be permitted as instruments of education. While the moral appeal is constantly made to the conscience, it may be fit, at the same time, to veil it under some method of culture, addressed to the physical organs.

109. It is favourable to the educator's views, that much of the mere technical and fictitious, that once lay at the threshold of instruction (as more lately at the threshold of legal study), has now long been cleared away ; and that the mind of the dull may be addressed at once, without confounding it at the outset with terms and phrases of barbarous sound to uninitiate ears. Simplicity is now the order of the day, and analysis the rule in philosophising.

110. To dissolve the prejudices of an ill-generated intellect, some scheme of analysis may be unavoidable. To him who has at once the gift, the love, and the *opportunities of teaching*, a field of labour is now indeed pre-

sented. The concrete notion, or object, will now demand attention, and require to be critically taken to pieces, so that at last the teacher may hope to fix the pupil's regard upon the primitive elements of which all things are composed. The advocates of analysis recommend it, indeed, as the more interesting, easy, and natural introduction to any science; as being the form in which the first invention or discovery of any kind of system must originally have taken place. Archbishop Whately illustrates this opinion by reference to chemical inquiries. Students, he tells us, "are wearied with descriptions of oxygen, hydrogen, and other invisible elements, before they have any knowledge of such bodies as commonly present themselves to the senses; and, accordingly, some teachers of chemistry obviate in a great degree the objection, by adopting the *analytical*, instead of the *synthetical*, mode of procedure." His lordship, however, acknowledges that "the synthetical form of teaching is, indeed, sufficiently interesting to one who has made considerable progress in any study; and that *being more concise, regular, and systematic*, it is the form in which our knowledge naturally arranges itself in the mind, and is retained by the memory." Both methods, however, are well in their different uses; and in certain states of the world, and certain stages of the mind, the analytical process, if an evil as inferior to the opposite mode, is still a necessary evil.

111. While, however, for the intellect the educator is using the lever of analysis, he must be careful, in the mean time, to connect by the synthetical method the gradual evolutions of moral growth, and to perfect the union that should always subsist between the conscience, the will, and the reason of every human being. And here the educator is called upon to be a wise physician

—an apostle indeed of resurrection; for his patient is verily dead, while he seems to live; and he has to restore animation, not simply suspended, but extinguished: or grant that the pupil manifest some susceptibility, still, at best, it is only on the natural side of things, not on the spiritual or moral.

112. Take, then, the youth, for he is in thy hands, O educator! and proceed to make him what he ought to become by every means in thy power, by every mode, every plan, that may be invented by thee or for thee. Perils are around both him and thee, but to thee solely belongs the task of deliverance for both. The syren pleasures already sing to the immature Ulysses; and, but for thy restraint, the inexperienced wanderer would fain wreck every favourable prospect on the fatal shore, already strewn with corpses of their deluded victims. According as thou performest thy duty in this extreme, shalt thou rise or fall, in the estimation of the wise and prudent.

113. There are dangers, both from within and from without, to master and pupil; from extreme love of repose, or of activity; from insane indulgence in anger, or in melancholy; and from the circumstances, whether of fortune or adversity, with which the young are surrounded. I have called the educator in this place, *master*; for in fact even that station, and none other, must he occupy in this section of our subject. His task is to enforce subordination, and to exact obedience if not willingly rendered. Nothing is more injurious than indulgence where severity is required; yet it too frequently happens, that over such a pupil parents have neglected to assert their authority, and the teacher's difficulty is, therefore, augmented precisely in the proportion in which his natural guardians have studied their ease. It will be the educator's duty to check the passion

for idle amusement and dissipation, with the taste for whatever is frivolous and vain; to encourage emulation without ministering to pride and selfishness; and to strengthen the habit of resolution without promoting obstinacy and headstrong confidence. He must be a skilful pilot who shall thus safely steer the vessel confided to him, between Scylla and Charybdis; but if he succeed, who shall refuse to praise, who neglect to reward him?

114. Having secured the submission which is necessary to the influence that he must exert, if he is to produce any effect, whether beneficial or otherwise, the educator must address himself to the heart of his pupil, which he will probably find equally desponding and proud; and both owing to a weakness inherent in the constitution of fallen humanity. He will have to raise man to the standard from which he has declined; to reinforce him with piety, and virtue, and hope, and fortitude;—in the language of a modern poet, with “the strengths that nerve the hero.”

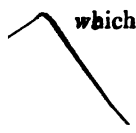
115. The educator who is forming his character, must see himself in his future pupil; whatever he will find wrong in him, already exists in himself. He must bring his own baser nature into subjection to his higher; and in undertaking this task, let him recollect, that he is only doing what every man ought to do at some period of his life; and that therefore, he is but performing an ordinary duty, which it would be disgraceful to omit.

116. The heaven-descended “know thyself!” is a law, to which the educator should be profoundly obedient if he would succeed in the task of self-formation. The workman must become acquainted with his materials and implements, else his work will have little chance of proper execution. That he might know something of himself, we have set before him a picture of himself.

The pupil we have drawn, may serve as a mirror in which he may behold his own reflection.

117. That man is a being capable of self-knowledge is the great prerogative, by which he is supposed to be distinguished from all other visible creatures; and his capacity of personal intelligence constitutes the highest faculty that he manifests. By consciousness man learns to apprehend distinctions and differences—he sets things at a distance from him, and even distinguishes between himself and his thoughts; but by conscience he first gains a perception of himself as a spiritual entity, and therein lays the ground of the separation which he is afterwards able to recognise. Retaining its elevation as a pure immaterial power, whatever it acts is performed in a sphere of liberty, in which, while a man abides, he is a free agent, however his body may be bound. Here, and here only, is to be recognised that freedom of the will of which so much has been written, but so little understood. That freedom still maintained, those perceptions of the infinite and eternal continue, which, even after its loss, still haunt the mind as the ghosts of absent intuitions, under the denomination of ideas. The infinite and eternal are none other than the sphere of liberty in which the undegraded will is enabled to act; its perceptions are only the sense of exerted freedom, and the specific degree and measure in which the privilege is exercised receives the name of reason. According to its developement, and in proportion to its capacity, and no further, are we enabled to judge of things, whether in time or out of it.

117. The faculties by which we converse with the physical world, are dim copies and faint resemblances of these. Accordingly, we find the reason, in its action with material objects, applying the same ideas to them which are only true in their strict sense of immaterial



objects ; or rather, of that one image in which the soul reflects herself. In the application of such ideas to temporal experiences, science commences. These ideas, however, being proved to be of incomprehensible compass, and each of them inclusive of the whole possible amount of experience, it was soon instinctively felt to be desirable, in the domain of natural philosophy, to abate somewhat of their dignity and amplitude ; in a word, to reduce them to the form of conceptions, which, by ascertaining their boundaries in relation to sensible objects, of course, admitted of exceptions. Such are the rules which are proper to the different sciences, and by which both the phenomena and the laws which govern them are equally summoned within the judicature of the human understanding.

118. Science, thus brought down to the level of limited objectivity, composed of conceptions and exceptions, and mainly occupied with defining the differences of things, becomes less and less abstract in its effects ; and, with some, will result in the mere study of phenomena. This is a state of mind to be avoided ; and from which, though nothing can be hoped, yet a narrow sectarianism is to be dreaded, as troublesome in philosophy as it is inconvenient in religion.

119. Such a mind will occupy itself with the bare utilities of the sensible life, and will never even attempt invasion into the province of taste.—Sectarianism, in all its forms, is fatal to taste ; it interferes with the sentiment of beauty, that so peculiarly belongs to the benevolent affections. The sense of unity is disturbed by it, and therewith that of beauty : the rose is no longer beautiful, whose petals are scattered on the ground. The educator, if he be not a man of genius, must nevertheless be a man of taste ; this is indispensable to him whose duty it will be to form the tastes

of others : if he cannot produce, he must have sufficient susceptibility to appreciate. He should cultivate the pleasure that arises from ascertaining the relations of natural objects, which, as the truest philosophy informs us, are all of an intellectual kind. Thus lifted beyond the mere arena of the senses, the understanding begins to appreciate the life of things, and to be recognised itself as an ideal bond of connection between the appearance and its substantial cause, having also a reality in the truth of being. Thus, at once, the soul of beauty and its material form greet the astonished inquirer, and make him happy with their united attractions.

120. Works of art should be contemplated in the light of principles, by which the unity of each may impress the mind with a feeling of pleasurable discovery. An excellent volume has lately been written on the connection between the sciences, the delight in the perusal of which proceeds from the sense of a universal unity which it induces ; there is, likewise, a similar unity of all the arts. The drama, when well conducted, is capable of finely expressing this unity ; for in it the plastic and oratorical are wedded in one grand result. Sculpture, painting, and architecture, are there beheld in alliance with poetry, music, and eloquence. Wisely regulated, therefore, the theatre may be made tributary to the formation of the educator's taste, though it is to be devoutly wished that this end were better provided for on our national stage ; better days are, however, dawning upon us, both in this and other very important affairs.

121. But there is an art which indeed includes every other, and in which their unity is best realised—the Art of Life ; here a correct taste is, above all things, needful. Something of this may be seen in the approved relations and amenities of the social state. Institutions

and laws have their uses and their graces ; and the interchange of the charities is "beautiful exceedingly." But there is a world within man, as well as a world without. Is the beauty of the latter more than a dim reflection of a superior pulchritude in the "palace of the soul, the temple of the spirit?"—Let the educator see well to this!

122. The perception of moral beauty—the sublime sense of the dignity of virtue, is indispensable to a man of true taste. "Woe unto them who call bitter sweet, and sweet bitter" in the field of morals. Well are we taught by the holy evangelists to contemplate the Divine image in the human character—we cannot enough dwell on the perfections of the "loveliest of the sons of men!" Having long and gratefully examined "the beauty of holiness," in his person, let us not rest satisfied until we have again realised it in our own. "He has left us an ensample, that we should follow his steps."

123. The educator will not have won his proper elevation as a man of taste, until he has attained to the perception of moral beauty ; nay, more, its realization in his own person and acts. Of all created objects that are beautiful or sublime, the human being is the most so. The relations that bind man to man, and family to family, are the most interesting of unions : love and friendship are the noblest of arguments. That man has not a human heart, who feels not his bosom kindle at their exhibition. The purer the heart, the purer will be the feeling for the beautiful ; let, then, the educator mind that he be numbered among the pure in heart, to whom is promised the vision of God. All our conceptions of the true, and good, and fair, end in the apprehension of a First ; and imagination, which a poet calls "The vision and the faculty divine," rests not

until, ascending to the eternal throne, it hides, like an adoring seraph, its dazzled countenance with its wings in the presence of Deity !

124. Such are the majestic results to which taste may justly aspire ; but the man who shall claim its possession must be truly moral and religious. Nothing but what is moral and religious—nothing but what is in fact spiritual—can be truly beautiful. All else that we appreciate as beautiful, are its shadows and appearances ; and, according as we cultivate our privileges as spiritual beings, our perceptions of the beautiful shall increase in intensity and number. We shall find or make it everywhere, and in all conditions, just as the pious dramatist recognises “ a special Providence in the fall of a sparrow.”

SECTION VI.

METHODS OF CULTURE.

125. SUCH are some of the means recommended for the adoption of the educator, as likely to raise his character in general estimation ; others crowd on the mind of the writer, as he traces with rapid pen the thoughts that teem within it, while meditating *con amore* this part of his interesting subject.

126. Different methods of culture are suitable to different individuals—some show an inept deficiency, and some a particular predominance of talent. Encouragement or restraint may be needed, early or late development may be sought or shunned, according to the circumstances of the case. A classical education is a great

blessing, but it may be too dearly bought. The simplicity of form, with the weight of matter that belongs to classical productions, is a study so beneficial as not to be easily overrated. Much of this, however, may be retained in good translations, for those who, either through physical weakness or want of means, are unable to acquire the original tongues. Let not, however, the educator too easily content himself with any kind of ignorance ; whatever can, should, and, if he be the man I take him for, *will be* learned. He may, indeed, deceive himself as to his want of capacity—his mind may be only dormant, not infirm, and by some prudent application, the required learning may be attained. But if not on the path of learning, yet in the walks of science an individual educator may gather laurels ; or in the temple of art he may receive acceptance as a worshipper. I pretend not to exact of the educator the qualification of universal genius—indeed, I should fear the man who pretended to it ; for he who knows something of everything, probably knows not enough of any.

127. It should, after all, be recollected, that it is not so much the imparting of specific information, as the awakening the mind to general activity, that is important. When the mind is thus alive and alert, it will accumulate about it whatever is wanting to gratify its desires and fulfil its objects. It will have desires, and know of their existence ; it will forecast purposes, and proceed to bring them about ; taking advantage of all favourable, and evading or surmounting, if possible, all adverse circumstances.

128. But, above all, both on his own account and for the sake of others, the educator should be a man who has conceived, and still cherishes, a reverence for the innocent state of childhood ! That much may be learned from a child is generally admitted ; but few comprehend

the significant nature and whole amount of the knowledge that may be thus obtained.

129. The ratiocination exhibited by very young children is frequently extraordinary; and, being in no dread of tending to an erroneous conclusion, they push their inquiries without limit. Adults have been so puzzled by the questions of a child, as to find no refuge except in silence; now all this bespeaks an activity of the infant mind that is of the fullest promise. Do teachers in general trust to it enough? Sometimes it happens that the parent or instructor is inclined to check the questionings, the fancyings, the thinkings, the wonderings, the supposings of a child; but why should the bridle and the bit be resorted to so early? is nature less to be trusted in children than in ourselves? are the powers and functions of the mind and heart less faithful to truth in infants than in ourselves? But then their experience is minus, and their opinions fall short of the mark. Granted: nevertheless, let it not be forgotten, that if smaller in amount, the former is more correctly and vividly impressed, being received without mental bias; the understanding also judges of it purely, and free from prejudice. These are all advantages on the side of the child, of which the mature man unhappily cannot boast; thus the child's vision is unclouded, its perceptions are true, its judgments rendered in good faith, and there is, at any rate, abundant chance that the opinion which it gives will be honestly deduced. No intentional error, no sinister regard, will warp it to the right hand or to the left; the response, in all respects, will proceed from the oracle of conscience:—wherefore, then, should it not be trusted?

130. The poet Wordsworth, it is well known, has raised some sublime theories on the phenomena of childhood, regarding them as indications both of the pre-

existence and immortality of the soul; but it has been left for an American schoolmaster to carry out the principles practically to which Wordsworth and Coleridge combined in giving speculative birth. The method of philosophising by which both poets were led to their results, was of German origin; it was in the light and by the guidance of transcendental criticism that they contemplated old truths, and brought again attention to bear upon them, which had been for so long a time directed to gaudier novelties of braver show but meaner substance. Nor were our modern Rabbies uncorroborated by the elder masters of English literature; in Jeremy Taylor, Hooker, Sir Walter Raleigh, and Milton, they found exemplars in whose footsteps they professed themselves proud to tread. These writers, and others of a similar cast of mind, such as Mr. Thomas Carlyle, the author of *Sartor Resartus*, have been exceedingly popular in America; and among the kindred spirits there, Mr. A. Bronson Alcott, of Boston, the transatlantic schoolmaster previously alluded to, deserves very high rank indeed.

131. The principles on which Mr. Alcott's school is conducted are developed in two works, respectively entitled, "*The Record of a School*," and "*A Record of Conversations on the Gospels, held in Mr. Alcott's school, unfolding the Doctrine and Discipline of Human Culture*." In these remarkable productions the utmost reverence is expressed for the condition of childhood, and the course of education is stated simply to consist of the master's conversing with his pupils on several subjects, not excluding the most abstract; he generally putting questions, and they returning such answers as they might chance to find. Mr. Alcott considers the use of conversation as the most striking proof that can be given of a comprehensive idea of education. In conversation, he contends, that "all

goodness." It is his expressed principle that "more is to be hoped than feared from giving complete liberty to the yet undepraved and unsophisticated spirit."

134. Examples of the most beautiful kind may be rendered from these books, of the views of children on questions of the highest import and significance. They are of all kinds—poetic—speculative—historical—according to the moulds in which the genial aptitude naturally presents itself in specific individualities. "Which has most meaning, a bud or a flower?" demanded the master. Some said, "A flower;" but a little girl of seven answered, "A bud, because it is going to be a flower, and makes you think of it." What can be more exquisite than this?—Again, being questioned concerning conscience, one boy answers, "Our conscience is God's *child*!"—and another, "Our conscience is God acting!"—What can be finer—truer?

135. Children, it is well known, are very inquisitive on the subject of birth, and many little fables are coined to divert their inquiries from the strict line of the physiological facts, and sometimes their own suppositions are amusing. Mr. Alcott's conversations actually elicited some little fairy tales relative to this subject. A few specimens, as the book is rare in England, cannot fail of affording pleasure and instruction.

136. The subject is the birth of John. "I thought," said one boy, "one night, as Elizabeth was sleeping, an angel brought her a child, and made her dream she had one, and she awoke, and it was lying at her side." "The body," says a little girl, "was in the spirit. After angels bring the spirit, the body grows out of it as the rose opens out of the bud." Another boy, in endeavouring to explain the (to him, mysterious) words, "Now, Elizabeth's full time came that she should be *delivered*,"—frames a *pretty* psychological theory: "Elizabeth's thoughts made

the child's soul; and when it was fairly born, she was delivered from the anxiety of the thought." Being requested to give emblems of birth, one boy beautifully replies—"Birth is like the rain, it comes from heaven." Being requested to give emblems of creation, the children answered in succession—"A little child beginning to speak"—"a little child"—"a bud beginning to open"—"a plant coming out of the ground"—"a little child beginning to exist."

137. The fancies of these Boston children are remarkably procreant, and sometimes add a grace even to infant piety. Speaking of the star in the east, one boy meditatively remarks—"I think that was always the brightest star, and when Jesus came all the stars brightened. You know that it was dark when Jesus was crucified. He had made it so bright while he was in the world, that when his spirit left the world, it seemed dark for awhile by contrast."

138. These instances may perhaps suffice. It would be possible to show some astonishing displays of the imaginative faculty, exhibited in graphic descriptions, presenting pictures suggested by the incidents of the sacred narrative. The pictures of the Birth of our Saviour in the manger, of Herod's Slaughter of the Innocents, of the Purification of the Temple, and many others, are not only extraordinary, but rich and eminently dramatic. Not a single point of imaginable incident is omitted in their collective gallery of conceptive designs.

139. The chief use to be made of an example of this sort, is the hope that the educator may derive from it, to animate him in the discharge of his duty towards the immortal beings whose capacities he has undertaken to evolve. If properly studied, it will prevent him from forming too low an estimate of their powers; and not of

theirs only, but of what man *à priori* may perform. Man, if he could but retain the innocence of childhood, and in the unpolluted light of a good conscience contemplate the objects of creation, the subjects of thought, and the relations of things, which are the laws of matter, would doubtless continue secure from error to the full extent of his attainments.

140. It may be rejoined, that these children were confessedly in error sometimes, and were helped out by the master. To which the reply is obvious; the error was probably the master's, in helping them through what he hastily supposed to be an error. The apparent mistake which they made, was, after all, a virtual confession of ignorance; a struggle to think without the materials of sensation. For these materials, therefore, the child substituted an idea, such as the workings of his own pure reason would suggest; and the language he used was true to the idea which he endeavoured to express, in the sense and meaning of the words intended by the speaker. Thus interpreted, there is no error on the part of the child, but both the idea and the conception that embodies it are psychological facts, obtained by a process of analysis yet new to experience.

141. It would be well for man, if he never fell into any error but of this kind—if, with the same faith in himself and in his instinctive impulses, he had nothing to correct but the insufficiency of his experience. At the same time, I would not be understood as recommending a pure science of *à priori* teaching. However proper such a method as Mr. Alcott's may be, by way of initiative, it would be a most egregious fault to make it also the complement of instruction. In an intellectual age like this, the intellect must be furnished with whatever may fit it to cope with the world as the world; the educator must neither *be an ascetic himself*, nor expect his pupil to become one.

Morals are wrongly interpreted, when applied in support of extreme opinions. Genius may be more a spiritual thing than it has hitherto been considered for educational purposes, but genius needs exponents and weapons of offence and defence; there are certain material conditions with which it has to struggle—it must condescend accordingly to the earthly estate of man. Nor will it lose by its fall; like Antæus, it will gather fresh strength every time it renews its embrace with the general mother.

142. Thus properly limited and defined, no doubt can exist that the educator who proceeds upon the inspiration of the moral powers, and sheds their influence on the paths of intellectual exertion, will promote the elevation of his art and its professors in the scale of social utility and reward. Any approach to the standard of character proposed in these pages, cannot fail of generating proportionate esteem.

143. Allusion was made, early in this essay, to the similar manner in which the wet-nurse and the schoolmaster are treated; the reason of the resemblance is, perhaps, more worthy of meditation than the resemblance itself. Why is the wet-nurse denied the honours which are of right due to the foster-mother? Is it not that she is generally a young woman *who has lost her character*? It is this, and this only, which deprives her of respect, if not in her own person, yet as the member of a class. The schoolmaster, also, it is admitted, receives not that degree of estimation which ought to belong to him. May it not be for the same reason? The educator sunk into the pedagogue!—is there no loss of character here? The scholar become a pedant!—is there no loss of character here? Of what nature, and to what extent, is the loss? Even to the substitution of the

show for the substance ; whence the vanity of the display, its mere ostentation, its hypocritical pretence. If the pretence strike us not with the same sense of hideousness as some other kinds, it is because this species of hypocrisy smacks also of the ridiculous ; in a word, because it is *intellectual* not *moral* hypocrisy. The former we despise—the latter we abhor.

144. It follows, therefore, from these premises, that to escape the contempt into which the educator has fallen from both kinds of hypocrisy, he should become the man he ought to be. No contempt is felt for such a school-mistress as the poet Shenstone describes ; because we take her for what she *is*, and she sets forth herself for no more. The standard of qualification, both moral and intellectual, is, in these times, raised ; the educator must rise with them.

145. The pecuniary part of the question has been kept out of sight as much as possible, from a conviction that the money reward should follow as a result rather than precede as a cause, and that the course of the thing could really be no otherwise in experience. It cannot, however, be concealed, that "*golden* opinions from all sorts of people," will be wanted in support of the educator, who, forming a proper idea of his high calling, shall determine to act up to it. Such a man, moreover, cannot exist without making himself known, and when known, in such a country as England, cannot long remain without patronage.

146. America, the reader has now learned, already possesses such a miracle of a schoolmaster ; and, even among a democratic people, it does not seem that he has reason to complain of neglect, being enabled to publish a handsomely-printed periodical volume relative to the proceedings of his school-room, of which pleasing record he still advertises an annual continuation.

147. Let, then, the English educator support himself with similar lofty ideas of man and of education, to those acknowledged by his Boston coadjutor, and he will dignify both himself and his art. Let him, with Alcott, esteem man to be the noblest of the Creator's works—the most richly gifted of all his creatures, whose sphere of action is the broadest, whose influence the widest, and to whom are given nature and life for his heritage and possession. Let him esteem the art which fits such a being to fulfil his high destiny, as the first and noblest of arts—as the art of revealing to man the true idea of his being, his endowments, his possessions—and of fitting him to use these for the growth, renewal, and perfection of his spirit ; in a word, the art of completing man.

148. I cannot resist the pleasure of quoting a few of Alcott's brief sentences by way of conclusion to the present division of the argument. The voice that has been sent athwart the Atlantic, may find an echo in some British bosoms.

149. These are its words:—" Education includes all those influences and disciplines by which the faculties of man are unfolded and perfected. It is that agency which takes the helpless and pleading infant from the hands of its Creator ; and, apprehending its entire nature, tempts it forth—now, by austere, and now by kindly influences and disciplines—and thus moulds it at last into the image of a perfect man ; armed at all points to use the body, nature, and life, for its growth and renewal, and to hold dominion over the fluctuating things of the outward. It seeks to realize in the soul the image of the Creator. Its end is a perfect man, Its aim, through every stage of influence, is self-renewal. The body, nature, and life, are its instruments and materials. Jesus is its worthiest

ideal—Christianity its purest organ. The Gospels are its fullest text-book—genius is its inspiration—holiness its law—temperance its discipline—immortality its reward.”

PART THE THIRD.

MEANS CONTINUED:—NORMAL SCHOOLS.

CONTENTS OF PART III.

SECTION

1. Plan of a Normal School.
2. Founder of *the* Normal School.

SECTION I.

PLAN OF A NORMAL SCHOOL.

150. WE have been all along implying the *self*-education of the proper educator; and, probably, the man has yet to be born. The age, in the mean time, cries out and declares loudly its want of an Avatar. It is no longer an individual matter, which may be left to the Providential arising of the required teacher; but the spirit of the time cannot afford to wait, and demands the immediate means of making one for its urgent and pressing needs.

151. The subject, then, has to be considered in a cosmical, or, in the narrowest relation, a national point of view. It is to the world, or to a whole people, at least, that we have to appeal. In the latter case the means must be found by a country at large—not, in the first instance, for the education of the people, but for the production of the proper educator.

152. The force of this argument has been generally felt, and the want thus shown acknowledged. To supply it normal schools have been everywhere proposed, and in some places attempted.

153. Of what importance, then, is it that these normal schools should be not only rightly conducted, but conducted on right principles? What mind so dull as not instantly to perceive this?

154. Though, perhaps, there is no normal school in the world that can be conscientiously held up as an unexceptionable model for the constitution of such, yet we are all able to form, or to appreciate, an idea of one. That *it ought to be a college* for settling the principles on

which education may be most effectively conducted, and with which the educator should be furnished, is so self-evident, and so involved in the very name of the institution, as to require no argument to enforce it.

155. In such schools most of the pupils will, of course, be adults, those in the stage of adolescence will better serve the future than the present. Young men favourably disposed towards the profession of teaching, and of benevolent feelings, will be found the fittest instruments for normal discipline. What that discipline ought to be deserves investigation.

156. Let it, then, be recollected, that, previous to their attempting to form the minds of others, their own minds require formation. This, therefore, should be attempted in the first instance. The normal school should not be made an infant school, a boys' school, or a girls' school; but a school for the instruction of those who are to become teachers. They must not be set to teach before they are taught. They may, most assuredly, teach one another; and, in fact, it would be well if classes of mutual developement—of reciprocal discipline—were established among them, that, by interchange of excitement, a power of ready and spontaneous thinking might be generated. It must be remembered, that you are about to make men *per saltum*, and, therefore, vigorous exercise will be required in proportion to the press of the occasion.

157. Instead of engaging, at once, in the trial-exercise of teaching children, as I have heard it several times absurdly proposed, as if the agent were serving an apprenticeship to a school-keeper, the normal pupil must engage from the beginning in study with the teachers of the race; with the great writers, ancient and modern, in all subjects of inquiry and on all modes of argument; with poets, sages, and historians. He must become familiarised with the most excellent specimens of the arts, with the

profoundest discoveries of the sciences. He must be made to understand the bases of religion—to purify himself from the prejudices of sects and parties—to raise himself above the suspicion of contracted views—to acquaint himself with the dogmas of churches and the means of reconciling them; that, when occasion serves, he may be enabled, by becoming all things to all men, to win some, without violating his own conscience. This can only be achieved by attaining that superior light of interpretation, by which apparently conflicting opinions are to be seen in the unity of truth.

158. For the attainment of these objects, psychology will be as necessary as physiology; but the former will be better learned in the works of poets and dramatists, than in the dissertations of mere dialectic writers. For the science of being, as it is in itself, the Bible must be preferred before all books. A man unacquainted with the contents of the Bible, is certainly unfit for the task of educating his kind, of whatever age or sex. Plato, Shakspeare, Hooker, and Milton, are also eminently desirable, I think indispensable, studies. The works of Coleridge and Wordsworth should, likewise, be perused with affectionate attention, by him who would understand the position and the lights in which the high truths held by our fathers of old, are now apprehended by genial minds; and I cannot but consider it especially fortunate for the due establishment of normal schools, at this time, and in this country, that at length a worthy version of Kant's *Critik of Pure Reason*, together with Coleridge's *Aids to Reflection*, have been presented to the British public. Nothing will tend more to enlarge and elevate the mind of the normal student, than a course of reading such as this. The foundations of a liberal and catholic philosophy, free from the limits of *any theory whatever*, and purified of all blind partialities, whether

for particular systems, or for system itself in the abstract, may thus be successfully laid ; but, above all, a habit of original meditation and composition, united to the practice of whatever is charitable, whatever is pious, whatever is reasonable, to the exclusion of whatever is contrary to any of these, will conduce to the manlier developements that justify the individual in entertaining sentiments of self-reliance and self-responsibility, without which there can be no earnest thinking, no real feeling, no genuine action.

159. Such is the discipline in principle, and partly in detail, to which the normal pupil should be subject. Any course less inclusive than this, would fail to produce the man of taste, without sectarianism in religion, politics, or literature. From the necessity of immediately producing teachers, it must, at the early establishment of the normal school, be hastily gone through ; but at a later period, the pupil of fewer years can be allowed a longer season of probation. It may, therefore, be reasonably expected, that the second set of educators will be superior to the first ; and with them the method of preparation should be elaborately and skilfully worked out.

160. With this class of normal pupils, who will have sufficient time before them, a wider course of reading may be advantageously undertaken. The study of Continental literature is necessary for any man whose profession requires him to trace the workings and the tendencies of opinion from time to time, with its state in the æra in which he himself lives. More has been done in the way of destruction, and more is desirable and desired in the way of restoration, in the present, than probably in any other age of the world. The mind, unqualified to thread the mazes of this wondrous labyrinth, and to declare the specific locale of the object inquired after, is yet wanting in the requisite clue for the instruction of

others. The history of modern literature is a storehouse of moral, psychical, and mental facts, such as the world has never before possessed. The genius of modern composition, moreover, being the opposite of the ancient, rigorously rejecting, as much as that required, the symbolical style, the secret places of the soul and spirit are laid bare for investigation with ruthless and bold indifference. There is now no robe in which filial piety can conceal a parent's nakedness, no veil to hide the sanctuary from profane eyes, no crypt or ark to enshrine the law and the covenant, no hieroglyphic cherubim, but all is literal, exposed, common, intelligibly enounced. The ministers of protestantism are neither mediators nor priests; but every man stands face to face with time and with eternity, to make whatever he can of the things of both, and be a revelation to himself. No visible authority of interpretation, no embodied agent of absolution, no temporal head of religious opinion, no judge, no advocate; every man now stands forth, stript in the arena, valued more for what he is than for the office to which he would pretend or may have been appointed. Our literature shows man in this undefined position, in all his littleness, in all his weakness; or, if such be, in all his greatness, and in all his strength. He may be contemplated in both—in Rousseau, Voltaire, Kant, Klopstock, Wieland, Werner, Richter, Novalis, Schiller, Goethe, Byron, Coleridge, Wordsworth, Southey, Châteaubriand, Cousin, Beranger, Lamartine, Victor Hugo, George Sands, and in others whose minds are reflected from or in the opinions of the time. Egotism is now the law of the *belles lettres*—in poem and in essay, in biography and autobiography; no disguise, no mysticism, any longer prevails, but the stern, personal fact stands out, whether to appal or to attract. Ignorance of these particulars cannot fail of leading a man into not only absurd, but mis-

chievous errors. The want, however, of the intellectual enlargement that may be thus produced, is the main evil; to avoid which, no pains should be spared, no time or attention grudged.

161. Let no craven fear of consequences hinder this wide experience of man's nature, as if good manners must be corrupted in a mind thus general in its communications. Milton has already answered all objections of this sort, by implication, in his *Areopagitica*; and before him, as he well observes, Moses, Daniel, and Paul, had concluded the controversy, seeing that they had not refused to be instructed in the learning of the Egyptians, Chaldeans, and Greeks. Further to enforce this view, he tells the story out of Eusebius, of Dionysius Alexandrinus, whose conscience had been troubled by a certain presbyter, who had condemned him for reading heretical works. "The worthy man," continues Milton, "loth to give offence, fell into a new debate with himself, what was to be thought; when suddenly a vision sent from God (it is his own epistle that so avers it), confirmed him in these words:— 'Read any books whatever come to thy hands, for thou art sufficient both to judge aright, and to examine each matter.' To this revelation he assented the sooner, as he confesses, because it was answerable to that of the Apostle to the Thessalonians: 'Prove all things, hold fast that which is good.' And he might have added another remarkable saying of the same author.—'To the pure, all things are pure;' not only meats and drinks, but *all kinds of knowledge*, whether of good or evil; the knowledge cannot defile, nor consequently the books, *if the will and the conscience be not defiled*; for books are, as meats and viands are, some of good, some of evil substance; and yet God, in that unapocryphal vision, said, without exception, 'Rise, Peter, kill and eat;' leaving the choice to each man's dis-

cretion. Wholesome meats to a vitiated stomach differ little or nothing from unwholesome; and best books, to a naughty mind are not unapplicable to occasions of evil. Bad meats will scarce breed good nourishment in the healthiest concoction; but herein the difference is of bad books, that they, to a discreet and judicious reader, serve, in many respects, to discover, to confute, to forewarn, and to illustrate." Thus far, Milton.

162. The same eloquent defender of liberty, in all allowable forms, proceeds to instance the learned Selden as an example of his position, that the quality of knowledge has no evil effect in the mind of a reader whose will and conscience is not previously defiled. This purity of heart, then, must be carefully provided for by and on the part of the normal pupil. In order to which, much care must be taken in the promotion of his general principles, of his general character, and of his general conduct. These preliminaries settled, all else may safely be left to its own course; such a pupil will convert all intellectual food to wholesome chyle, turn even poison itself to nurture and to nourishment.*

* "Good and evil," says Milton, "we know, in the field of this world grow up together almost inseparately; and the knowledge of good is so involved and interwoven with the knowledge of evil, and in so many cunning resemblances hardly to be discerned, that those confused seeds which were imposed upon Psyche as an incessant labour to cull out and sort asunder, were not more intermixed. It was from out the rind of one apple tasted, that the knowledge of good and evil, as two twins cleaving together, leaped forth into the world; and perhaps this is that doom that Adam fell into of knowing good and evil, that is to say, of knowing good by evil. As, therefore, the state of man now is, what wisdom can there be to choose, what continence to forbear, without the knowledge of evil? He that can apprehend and consider vice, with all her baits and seeming pleasures, and yet abstain, and yet distinguish, yet prefer that which is truly better, he is the true wayfaring Christian. I cannot praise a fugitive and cloistered virtue unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out

163. The chief evil to be dreaded in forming principles, is their taking a sectarian taint, which enlarged experience is the best means of preventing. Beware, above all things, of mistaking opinions for principles; for principles are the laws of action, whereas opinions are but the abstractions of thought. The latter may be false, the former must be true. I feel that I cannot enough recommend to the normal pupil, and the founders of normal schools, the serious and solemn perusal of Milton's letter to Master Samuel Hartlib, in which the ethical foundations of education are laid in wisdom, and the logical superstructure itself edified in beauty, and with a grace worthy of the celebrated architect. It is a pity that this tractate has been so neglected; though brief, it nearly exhausts the theme, and is written in a strain of eloquence for which we now sigh in vain.

164. With this great master of English style, there are but few who will refuse to hold that poetry, "as being less subtile and fine, but more simple, sensuous, and passionate," should have precedence of logic; not, of course, the mere "prosody of a verse," as he terms it,

of the race where that immortal garland is to be run for, not without dust and heat. Assuredly we bring not innocence into the world, we bring impurity rather; that which purifies us is trial, and trial is by what is contrary. That virtue, therefore, which is but a youngling in the contemplation of evil, and knows not the utmost that vice promises to her followers, and rejects it, is but a blank virtue, not a pure; her whiteness is but an excremental whiteness, which was the reason why our sage and serious poet Spenser (whom I dare be known to think a better teacher than Scotus or Aquinas) describing true temperance under the person of Guion, brings him in with his palmer through the cave of mammon, and the bower of earthly bliss, that he might see, and know, and still abstain. Since, therefore, the knowledge and survey of vice is, in this world, so necessary to the constituting of human virtue and the scanning of error to the conformation of truth, how can we more safely, and with less danger, scout into the regions of sin and falsity, than by reading all manner of tractates, and hearing all manner of reason."—*Areopagitica*.

but "that sublime art which, in Aristotle's poetics, in Horace, and the Italian commentaries of Castlevetro, Tasso, Mazzoni, and others, teaches what the laws of a true epic poem are, what of a dramatic, what of a lyric, what decorum is, which is the grand master-piece to observe. This would make them," concludes Milton, "soon perceive what despicable creatures our common rhimers and play-writers be, and show them what religious, what glorious, and magnificent use might be made of poetry, both in divine and human things."

165. This passage is quoted, because it is desirable to impress on the reader the great expediency, almost amounting to a necessity, that exists, for the basis of a worthy education being, in some sense, a poetical one; that is, poetical in the true meaning of the word, poetical, as implying an *active* exhibition of the moral laws of our being. Seek not so much to teach pupils to write poems, as to enable them to become poets in their conduct—doers of the word, rather than hearers or repeaters of it—embodied images, indeed, and incarnations of conscience, as the legislator and the law of morals, included and involved in one being. This is an idea which the reader must be content with having simply enounced; space now requiring that the scope of the remaining argument should be contracted. The practical *poet* is an Avatar yet to be witnessed—the veritable *doer* (*ποιητής*) who shall not be ashamed to walk the earth in the same "singing robes" of which he is proud when "soaring in the high region of his fancies."

166. The character of man may be said to have been made for him, though not (as in the Owenite doctrine) by circumstance, but absolutely previous to its operation, whether as action or reaction. The generic personality, according to the sages of old, precedes the specific individuality which the senses apprehend; and all bodily

manifestation is but an out-growth of pre-figured faculties and powers, genially produced. The utmost art, or skill, or virtue, to which the individual can attain, is only a developement of this primitive capacity, and the more he is limited in the practice and perfectionating of either, the less of the real and true original character is seen. No man knows of what attainment or magnanimity he is actually capable until he has made proof, by utmost trial, of what he is, and can be or do. Every man of any worth has almost audible suggestions within him of powers yet unexerted, abilities yet unexercised, which, if he had but opportunity for exhibiting, would raise him in his own estimation and that of the world. Let the normal pupil see justice done to himself, in his important relation with that essential character of which his accidental is but a meagre type, capable of indefinite improvement; and when he becomes an educator, he shall find that he will receive all the respect and reward that can be desired by one who honestly wishes for no more than his due.

167. The exponent of character is conduct; over this the normal pupil should himself keep diligent watch and ward. The dictates of reason, not the proclivities of sense, should be first heard, believed in, and obeyed; for every carnal indulgence is a limitation of the higher powers, as well as a degradation. Every sensual pleasure is of finite duration, whereas, rational delights are incapable of excess, the organs for such being calculated for endless gratification. Study these, and so absorbent will be their attraction, that time will be wanting for the lower joys; nay, it will be needful to husband time by distribution and arrangement, in order to secure the desirable compass of knowledge, and to arrive at that point of mental discipline where, according to the bard of *Paradise Lost*, "those poets which are counted most

difficult, will be most facile and pleasant—Orpheus, Hesiod, Theocritus, Aratus, Nicander, Oppian, Dionysius; and, in Latin, Lucretius, Manilius, and the rural part of Virgil."

168. I refer to Milton's epistle again and again, because I desire strongly, ardently, enthusiastically, and irresistibly to recommend his entire plan, with such additions as modern literature suggests, and some of which I have pointed out as containing the proper method of a normal school. Neither would I considerably omit those gymnastic exercises in which, as he tells us, "Englishmen wont to excel;" nor that "profit and delight" to be found "in recreating and composing their travailed spirits with the solemn and divine harmonies of music heard or learned; either whilst the skilful organist plies his grave and fancied descant in lofty fugues, or the whole symphony, with artful and unimaginable touches, adorn and grace the well-studied chords of some choice composer—sometimes the lute or soft organ stop waiting on elegant voices, to religious, martial, or civil ditties; which, if wise men and prophets be not extremely out, have a great power over dispositions and manners, to smooth and make them gentle from rustic harshness and distempered passions." These recreations, on the authority of our great religious poet, I would carefully include among the arrangements of a normal school.

169. In what has been hitherto written, the male sex has been principally considered; but education omits not woman from its benefits; and, under this head of normal schools, the importance of female education comes conveniently to be considered. It is a question with some, whether equality of education is expedient—whether that which is proper for the man is equally proper for the woman. Nature, it is said, has made broad distinctions, *which art should also preserve*; moreover, the chief glory

of woman is not so much to excel in any one particular art—to distinguish herself in any one particular pursuit, as to exhibit that smoothness and evenness of carriage and temper which we prize as peculiarly feminine; in a word, to realize that as an excellence which Pope described as a defect—“to have no character at all.” This is true; yet not true, as an extreme opinion: I mean, not as excluding the propriety of females becoming poets, or singers, or musicians, or painters, or even students of science; for, in all these, woman is capable of attaining eminence, and has attained it. It probably is required by our conceptions of female propriety, that the exercise of talent should be less ostentatiously professed, and that it should be seldomer used as a trade, by the female than by the male; but we must not be too nicely and ideally refined in our practical notions on this point. The cultivation and exhibition of talent is frequently all that unmarried females have to depend on for subsistence; and it would, surely, be hard to deprive them of a common advantage. If, however, we insist on being ideal in our opinions, the rule applies to both sexes. Nor of talent nor virtue, by either sex, should a worldly business be made from motives of profit—the moral standard of both is lowered by their being mixed up with the sordid interests of the market. Every ingenuous mind feels that there is something degrading in a man’s making a trade of authorship; a sentiment so generally impressed, that every writer of any pretension thinks it expedient, in order to stand well with the public, ostensibly to assume a position aloof from the vulgar lure of gain and the necessity of labour. The pecuniary benefit arising from artistic exertion should seem to flow from it as an accident, and not be substantially blended with it; with what ought in prudence to appear but a generous desire to please, or a noble ambition of self-improvement.

171. In a wisely-constituted and vigilantly conducted normal school it would be well, perhaps, that the adult pupils should consist of both sexes; that, by the communion of the two classes of minds, the deficiencies of either may be supplied; that the roughness of one may be ameliorated, and the weakness of the other supported. Until man has come into moral and intellectual intercourse with woman, it can scarcely be said that his education has begun, much less is complete; he is yet an imperfect creature in his single nature, and wants yet the mirror in which he can contemplate himself as a *living* image. Narcissus, I take it, would have been a bad schoolmaster; and the purely self-contemplative maiden would make an equally inefficient schoolmistress.

172. That education would advance more quickly by the union of the two sexes in one academy, is beyond doubt — the experience of many families can attest the fact of rapid progress where boys and girls have been educated together. Females arrive to maturity of mind and body at an earlier age than youths of the sterner sex; and, by the natural advance that they make in their studies, lead on young men by a species of emulation and rivalry more in harmony with the moral nature, than that which is excited in schools exclusively male. It is altogether more graceful and sportive, less selfish — softer; without malice, and free from pain.

173. The presence of law would, doubtless, be imperatively required in such an establishment, but it must be that quality of law which comports with liberty; the fullest liberty must be granted, only licence should be restrained: injudicious restraint would produce the evil that it was designed to prevent. Man, like God, must in his arrangements leave something to the exercise of personal temperance; virtue must be tried and *tempted*, in order to be proved and assured. The normal

school is one of probation for the world; unless the character has stood firm against the assaults of evil in that limited sphere, in the larger it will be sure to transgress. Nor should the great truth be forgotten, that the society of virtuous women has ever been the young man's best safeguard, against the seductions of the frail and the wanton.

174. The normal school now proposed should, in consideration of its public importance, be an establishment assisted by the legislature, and possessed of authority. It would be well, perhaps, if the normal masters and pupils were understood to form a corporate body, with all the powers and privileges that usually attach to such. Nor would this be advancing too high a claim for the teacher; for, originally, the educator was a member of the clerisy, and even at this day it is possible for a schoolmaster to procure a licence from the ecclesiastical court, at Doctor's Commons, by way of diploma, qualifying him to teach. Now the educator, at present, sustains a position beneath that of the clergyman. In this, however, he but shares the fortune of other professors of science and knowledge. These all belonged at first to what our Queen Elizabeth called the third estate of the realm, to whom, in the language of Coleridge, was deputed the duty of rearing emphatically *men* for the state; to the other two orders being reserved the task of forming *citizens*. This third estate was an order consisting of many and variously qualified members, charged with the conservation, enlargement, and promotion of knowledge, both physical and moral, as also the diffusion of it throughout the whole community. Of the moral sciences, the supplement and complement, as the old writers say, being theology, the main attention was paid to that branch of their duties which had religious objects in view; and, accordingly, that portion of the third

estate which is now embodied in our national church acquired earliest the most weight, and has preserved a perpetual importance ; but the national clerisy primitively included all other teachers as well as the theologian ; all clerkly men, in fact, whether lawyers, jurists, physicans, musicians, architects, naturalists, or mathematicians. In this, as in other occupations, whether of head or hand, a division of labour, in the course of time, supervenes ; and thus the different studies first included under one title and comprehended in one system of national education, become split into different professions. Previous to such division, however, it is admitted that the general funds belonging to the system were applicable to three purposes (*i. e.*) “ the maintenance of universities and great schools of liberal learning—of a pastor, presbyter, or parson,—and also of a schoolmaster, in every parish.”

175. Would it not have been well if, as in Scotland, the schoolmaster had been in England ultimately capable of succeeding to the pastoral charge of the parish, as a reward for his competency and good behaviour ? Be this as it may, it is clearly desirable that the educator of the present day should be qualified in all moral and intellectual appointments ; and, in order to make it worth his while, that he should be restored to his clerical rank in the state—I mean, emphatically, as distinguished from the church. The theological branch has been provided for, and has maintained and possesses its dignity, its revenues, and its privileges ; the professors of the other branches should now be placed on a similar footing, and by the incorporation of normal schools this purpose could be effected. Public funds should be voted for the promotion of these objects, for recompensing the professors, and for supporting the pupils.

176. The principle of association is peculiarly English,

but hitherto its direction has been chiefly mercantile. Surely it might easily be made to take an educational form, and in its new shape meet with parliamentary sanction and assistance. The objects and purposes are eminently national; and a little earnestness, a little enthusiasm, might be well excited in favour of such a project.

SECTION II.

FOUNDER OF THE NORMAL SCHOOL.

177. HAVING thus completely restored to the educator his political and social importance, by rendering him meritorious in his character, his pursuits, and his attainments, we have completed the man of taste, furnished with knowledge, and licensed to instruct others. But the plan thus traced is as yet an idea;—an educator all along is pre-supposed as the founder and master of the normal school. Where, and what manner of man is he? What manner of man, indeed! The section of the argument to which we have now arrived, will not logically permit that we should consider him as needing to be educated himself. This were to retrace the ground that we have already travelled. No! he must be a man already perfected, fully instructed, or pre-disposed for the appointed work;—in a word, a MAN of GENIUS. It has already been urged, that the highest genius is not a dispensable condition for the highest educator; and here the highest genius, in its normal form, (that in which the individual is raised above all convention, and recognised as a law unto himself,) is decidedly and imperatively required. All the powers and faculties—

all the energies and inspirations of an originator—are demanded for the work proposed. Whatever is creative, whatever is inventive, whatever is associative, will be put in requisition: less than the whole amount will fail to supply wants, subdue difficulties, and remove oppositions. For this is altogether a new thing on the face of the earth that we propose—a Normal School that shall fulfil what the idea requires, and that shall lead to results such as have never been realised. And now we want, so to speak, the *normal* man, to set it going, to guide its progress, and to guard its issues.

178. Verily, it is hard to make any institution what it ought to be; and, precisely, for this reason, that it is even harder to find the only individual fit to project and govern the uses and proceedings of such an establishment, namely, a man, at all points, what he ought to be! I presume not, therefore, to say where the phoenix may be found; but, in order that he may be known when discovered, if discoverable, I deem it fit to describe the characteristics by which he should be distinguished.

179. Such a man of genius as I now contemplate, must be one according to the most enlarged scope of the term; he must not only be possessed of genius intellectually but morally. He must not be a man whose conception of education is satisfied with providing for the different *branches* of knowledge; he must require that their connection with the stem shall be maintained, so that the normal pupil may handle the living boughs, bearing leaf and blossom on the tree, and not sapless twigs separated from the root and trunk. He will not be content with dead logomachies—with theories, with systems, with manipulative processes, with analytic guesses, with verbal articulations, with empiricism learned or unlearned; but will appeal, in all cases, to the law and to the testimony, referring every fact and word, as a sign, to an idea,

and every idea to a "mandement éternel," as the normal form of creation, generating, inspiring, and ruling. Such a one will endeavour to evoke the yet dormant spirit of Christianity; and, in the glorious possibilities of its awaking, will provide for an academy that shall more than equal the best of the schools of Greece, and include whatever Platonist and Stoic could imagine or desire, with more than they ever dared expect—the sanction of Divinity itself.

180. It seems to the writer that such a man, acting in the spirit of his Divine Master, will look for little, and need less, aid from the mighty and the opulent. I can imagine him selecting from the orphans of our work-houses, healthy and promising youths of both sexes, from *twelve to fourteen** years of age, and rearing them, by an all-inclusive method of education, into stature and strength fit for the work. He would find in such otherwise outcasts of society, individuals whose only interest would lie in their self-devotion to the duties, and the labours, prescribed by the design and intention, and final cause, of the establishment. Seven† years would make of pupils such as these first-rate educators, whose character and subsistence would depend on their proficiency alone, and who would only be held in estimation according as they were qualified for the office for which they had been prepared. Sublime benevolence! Such an act as the initiative proceeding of such an institution would appeal to the charities of all Christian hearts. Private donations and parliamentary grants would follow without further effort. Attracted, at first, by the philanthropic spectacle into attention, the national importance of the project, and the general benefit accruing to the commu-

* The adjudicator of these Essays margins this proposition,—“four to seven.”

† And this,—“fourteen.” These suggestions deserve consideration.

nity from directing to purposes of the noblest utility the efforts of a class of persons generally abandoned to doubtful pursuits would, at length, become irresistibly demonstrative, evident, and exemplary.

181. Such a man of genius as is now contemplated will proceed with faith and hope for his celestial leaders and guardians in all his undertakings. Tempted by no doubts, warped by no suspicions, he will trust in all generous impulses, confide in all-magnanimous motives, and thoroughly believe in God's blessing on all-gracious purposes. He will, therefore, suffer no charge of enthusiasm, no impeachment of fanaticism, no accusation of extravagance, to stop him in the prosecution of a grand idea—such, for instance, as the preceding paragraph attempts to embody. Supported by the rectitude of his intentions, and a consciousness of the Divine presence, he will feel his vocation sure, his walk safe, his duty well-defined, and his desires supremely sanctioned.

182. Thus protected, thus animated, the man of genius, nevertheless, will not proudly deem himself exclusively gifted; he will recognise the attribute as rightfully the common property of man, though some by accident may be deprived of the means of cultivating it, and as potentially existing in the large majority: he will, therefore, look on all the human family as brethren, and partakers of the gift in which he shines as an elder son of the Universal Parent. All the tribes of men are to him children of genius, and from every man he will expect indications of genial aptitude, and esteem them as earnest of great promise. He will endeavour to unfold "the high capacious powers" that lie involved in the human being. But it is probable that, in each individual pupil, he will be contented with cultivating one art or one science only, in a prerogative manner. "Art is long, and life is short;" it is, therefore, not likely that there

should be many capable of excelling in many studies. In one thing one person may become eminent, but a general acquaintance with the outlying domain of knowledge is, in addition, highly expedient. The particular pursuit will be better understood by an enlargement of the information beyond its exact boundaries. In a word, one thing should be attended to and well learned ; all other things should be looked at and sported with. One must be made the business of life, the other should variously occupy its leisure.

183. The man of genius has equal reverence for woman and childhood ; he fails not to perceive how suited each is for the other in the relation of tutor and pupil. No man can sympathize with a child's feelings so truly—so intimately as woman ; he is deficient in the kindness which in her overflows ; from her heart she pours out nourishment to the infant mind which man's intellect in vain attempts to supply ; nay, he wants for himself that milk of kindness which he would impart ; it is his greatest need, without it he is comfortless ; it is not his to give, but to receive for his own solace ; and equally to him and to the child it must be communicated by woman. No education from which the mother, virtually or actually, is excluded, can suffice and satisfy ; no education can be normal in which woman has no part ; for without her, though the understanding may be brought out, the will, which yields not to hard and harsh motives, but to soft and inviting spontaneities—which does not and cannot respond to mere intellectual teaching, but answers only to sympathetic persuasions, must remain comparatively dormant. Weak are all intellectual efforts, however pure ; impotent as a principle is the understanding, in comparison with the vitalizing will that shows itself in a certain flow of soul—an ever-murmuring and gushing love. A fountain of sentiment and affection is the heart.

of woman, a well of sympathy and a spring of feeling; and these, in their flow, will seek and find the correspondent sources and tendencies in the bosom of the pupil, rushing and mingling, and, in blended union, strengthening and accelerating each other, until a mutual influence is irresistibly established. Man may excellently contrive, and modify, and govern the external arrangement and intercourse of society; but it belongs to woman to give life to those mysterious emotions of which, while they spiritually communicate, it can be truly said, that "deep answereth unto deep," though not, as in the outer world, in the storm of passion, but in the calm and unclouded ether of interior consciousness. From the cradle to the grave, to her belongs the province of internal feeling—she reigns not over but *in* the human bosom; and still she maintains this prerogative, though man do much to degrade her, both by commission and omission:—though much she languish and perish for want of genuine exercise, still is she the priestess of love and the angel of life.

184. The man of genius will, therefore, perceive at once the strong expediency of educating the sexes together, whatever prejudices may possess the minds of the ignorant and profane against it. His mind, however, will be readily inventive of the form of law, in consistence with liberty, that will be required according to the exigencies of time and place, and the emergencies of particular occasions. Many of these will war against the thorough and immediate working-out of his plan; but he will feel and act on the principle, that whenever the accidents of the social life operate against divine laws, it is society that must needs alter its arrangements, as the decrees of the Most High are not susceptible of change. In proportion as society improves in civilization has man increased in respect for woman; and the advantage of her co-operation in the practice of education is

so great, that, whatever distinction society may yet recognize between the rights of the sexes, her authority in a normal school permits of no diminution—admits of no superior. There are spiritual desires which only she can gratify, and without which the mental and moral nature of a human being remains incomplete. Both as pupil and as teacher, the principles of truly normal education require the female; a rational union of the sexes working together for an end divine in itself, and by means the best calculated in the world for the promotion of the virtues of both.

185. It is as a moral teacher that the woman's services will be most valuable; for is she not emphatically the moral teacher of the *race*? why not then of a school? The perception of beauty in a virtuous female has a moral charm for the eye of youth, that nothing can exceed. Men work better in the peculiarly intellectual and physical worlds, but women are superior in moral tact and discrimination. Woman should be permitted, both by example and precept, to be the moral teacher of a truly normal school. Christian morals taught by female lips cease to be syllogistic disputations, and become at once living principles, receiving illustration not only in the pictures of fancy, and the moving shapes of strong imagination, but in the affectionate reality, true loving-kindness, good-will, and well-being, which live in woman. Nothing merely representative, but all is essential, voluntary, benevolent, in the character and conduct of a genuine woman. That the correspondent virtues may spring up and be nurtured in the normal pupil, female companionship is indispensable. "It is not good for man to be alone." There are certain faculties in man which cannot receive developement at all without female agency; thereby will, in the form of love, pure, undefiled, and virgin, is educed; and without it, the voluntary power

remains in abeyance. But thus educated, kindness, sympathy, the affections and the feelings, are quickened in the human bosom; and many otherwise excellent schools have failed from the want of the moral sentiments that can only be thus instilled. The intellectual man is hard, unkind, disputative; nay, his morality is severe; but that of woman is gentle as herself, bland, persuasive, soft, and glowing and good.

186. The man of genius will apportion his means to his ends. As his end will be to exhibit and bring forth integral humanity in both sexes, he will provide for its three-fold nature, as moral, intellectual, and physical. Now, no single individual will be able to act in all these capacities on an entire school. Having provided for the moral department, he will confide the intellectual to the intellectual teacher, and the physical to him who has made the senses with their organs and uses his chief study. Nevertheless, of all three orders of teachers, intellectuality and morality must be required, and each will be expected to attend all the classes of which the school is composed. But, in reference to that which he is designed to impart, he must be himself especially qualified; for if a mathematician be required to teach mathematics, is it not reasonable that a just man should be demanded to teach justice, a wise man to teach wisdom, a loving nature to teach love?

187. Of all qualifications, the man of genius wanted for the initiator of normal schools will most manifest the sublime attribute of love. He will shine with amiability, he will glow with charity; verily, he will show that he has sucked milk from the fount of human kindness, at the breasts of his mother. None shall doubt that the man of genius was "one of woman born;" and in the exercise of that divine beneficence whereby he shall be gloriously distinguished, he "will suffer long and be kind, he will

envy not, vaunt not himself, be not puffed up, shall not behave himself unseemly, seek not his own, be not easily provoked, think no evil, rejoice not in iniquity, but rejoice in the truth, bear all things, believe all things, hope all things, endure all things."

188. But an obvious objection, and a final one, if it cannot be rebutted, presents itself. The work proposed, it will be said, cannot proceed, because the men or *the MAN* wanted for the work cannot be found. Before answering the objection, I submit, that it may reasonably be demanded;—Is the work itself wanted? If so, think we then so meanly of the divine government, as to suppose that the Almighty wisdom and goodness will permit a great Christian want to remain without remedy?—nay, inspire men with a strong and general desire that shall never be gratified? This were not at all according to the analogy of Providence; in the history whereof, say, What hath it cared for, indeed, but the education of the human race? For this, have seers and martyrs been appointed; for this, battles and sieges, war and truce, commerce and peace, ay, and the Prince of Peace himself, who nevertheless came to send a sword upon the earth—for this have all things and all men been commissioned. The final cause of creation itself is none other than that the Divine image shall be multiplied in the person of every man, and the great Author of our being reign as the Supreme Educator, in the temple of every human heart.

189. In the time appointed, He will provide the man specially fitted for the eligible labour, and also the means by which it may be promoted and completed; until when, it behoves us to work on in hope, faithfully endeavouring to approximate the standard of perfection in all our projects; above all, not forgetting charity, nor stinting the exercise of the benevolence that we profess. In fine, be this accepted as *the canon* by which the whole inquiry

should be regulated, namely; THAT WILL ALWAYS BE FOUND THE MOST EXPEDIENT IN THE END WHICH IS THE MOST RIGHTEOUS IN THE BEGINNING; AND THOSE MEANS THE BEST CALCULATED FOR A GENEROUS PURPOSE WHICH ARE MOST GENEROUS IN THEMSELVES. "The liberal man deviseth liberal things, and by liberal things shall he stand."

CONCLUSION.

190. It now remains to declare the sum of the whole matter, with such additional proofs and illustrations as may suggest themselves on a review of the argument, and such an application of the results as may stimulate the reader to do his part in practically realising the great and important end for which this essay has been undertaken.

191. That there is improvement in the progress of society, and in the successive states of the world, is now a theory generally conceded, and faith piously anticipates a period of mundane consummation, when the will of God shall be done on earth as it is in heaven. That "a state of society is conceivable almost as superior to that of England in these days, as that itself is superior to the condition of the tattooed Britons, or of the northern pirates from whom we are descended," is declared to be a reasonable position by even such a prudential writer as Dr. Southey, who, moreover, adds that the belief "is supported by that general improvement (always going on if it be regarded on the large scale) to which all history bears witness."

192. It may, perhaps, be an instance of the same *general fact*, that the end, and method, and quality of

education proposed in the present day, differ much from those designed at a comparatively recent period. Dr. Paley thought that the scope and aim of education was accomplished if parents provided for their offspring, in the lower classes, apprenticeships, services, or other regular employment; in the middle classes, professions or independences; and in the higher classes, inheritances and public situations. A reasonable provision for the happiness of a child was demanded, but only in respect of outward condition, and this was supposed to require three things — “a situation suited to his habits and reasonable expectations, a competent provision for the exigences of that situation, and a probable security for his virtue.” The first two articles, it was stated, would vary with the condition of the parent: a situation somewhat approaching in rank and condition to the parent's own, or, where that was not practicable, similar to what other parents of like condition provide for their children, bounded the reasonable, as well as (generally speaking) the actual expectations of the child, and therefore was adjudged to contain the extent of the parent's obligation. This was the extreme point to which the moralist of that time carried the duty of the parent in regard to education; it was limited to the production of the tradesman, the professional man, and the functionary. In the short period that has since elapsed, a more generous purpose has been generally proposed as the end of education. Many events have concurred in giving an impetus to the public mind, and it has already conceived an idea of man abstracted from his secular employment, and now demands the cultivation of the humanity in each, irrespective of worldly occupation, and as the basis that must be previously laid, in order that the business of life may be conducted with credit and comfort. This improvement in the state of popular opinion affords good

ground to hope that education will achieve a character of excellence unknown in this country hitherto, and that the profession of the educator will rise in the general estimation and his own.

193. Opinion, then, has declared that the child is born for other uses than those of this world only, and that every man has duties with relation to himself and also to his God, as well as to his neighbour ; and that, consequently, to educate a pupil for the market alone, is inexpedient and injudicious, if not unjust. Man, as man, stands as it were a link between heaven and earth, associated at both extremes ; and in this double manner it may be predicated that each human being is held up to heaven, and held down to earth, by cords varying in different proportions in each. The moral powers, accordingly, are never left alone in man, but they are supported and nourished by that which is above them ; and, thus preserved and animated, become prolific with the rational principles and the intellectual rules to which the judgments of the mind and the perceptions of the sense are subject. The expediency of attending to these relations of the human being, in regard to education, its ends and objects, will not now be disputed. The dissatisfaction arising from the want of such attention, on the parts equally of parents, preceptors, and children, is too generally felt to admit of doubt ; but, probably, sufficient dependence is not habitually placed on the Divine goodness, without which, the advantages of education itself will result in enlarged miseries, and the power it gives become only an increased capacity of doing and suffering wrong—a still extending circle of wretchedness and evil. Reference should constantly be made to a Power higher than the heavens in and from all that is acted under them. Education may modify the faculties of *man*, but God alone can regenerate him in his inmost

essence. It is our faith, with the poet Wordsworth, that the Supreme Wisdom is peculiarly present to and in the instinct of the child, preserving its will, at it were, involuntarily free, as it had already given to it unasked freedom. Happy estate of infancy!—soon the boy, the youth, the man, in the voluntary exercise of this liberty become slaves by reason of their own volitions; and needs must!

194. After education has done all it can, let it be remembered that the man *yet is* what he *was*; his essential personality has not been changed, though his selfishness may have been so mitigated as to render him less exclusive, less unlovable, less unloving. Operating in the negative sphere of the outward, education works negatively, not positively; a superior and absolute power, equally above and within the being of man, is needed for the purely affirmative development of that “which passeth show,” which no worldly, no natural influence can reach, and is, indeed, only accessible to the Divine Spirit.

195. Acknowledging in all educational processes the Supreme Educator, who is not afar off, but nigh unto every one of us, it behoves us to be specially solicitous concerning the end proposed in education; that it be, in all respects, agreeable to the Divine Will and Law. Properly esteemed, it will no doubt cause the professors of education to partake of its importance. It will also give the means their value, and point to the only valid surety, without which the vessel of education, with its cargo of means, educator and all on board, must suffer shipwreck. With natures needing regeneration, it is evident that the first and last appeal must lie to that only Power which is capable of converting and changing the rebellious sinner into an obedient saint. The change thus produced on the pupil will be reflected in all below

him, and will be seen as in a mirror in those modes with which education has to do—for only as a subordinate and conditioning agent is education available; the essential good, though produced in concurrence with its results, is the offspring of the Father of Spirits.

196. Let the human educator beware, notwithstanding the main argument of our discourse, of unduly relying on the estimation in which his profession may be held. He ought even to feel indifferent to it, and rise superior to every consideration, save that of his high calling as a man and a minister of Providence to his fellow men. He alone will be worthy of estimation who needs none to induce him to do the bidding of his sender, and disdains to be moved by selfish interests in the performance of his duty. Not for himself will he think of working at all, but for him whose servant he is. To him he will consecrate the produce of his skill and industry, and offer in worship the fruit of the ground which he has tilled. Were the mere labourer to appropriate the crop, instead of rendering the benefit of it to the agriculturist who employs him, the soil would suffer loss and cease to bear. The educator must work for the state, the state for God; and in this way, man will become fruitful, and multiply, and replenish the earth, but in none other.

197. We have seen how important it is, in certain special instances, for the state to maintain the character of the educator; it is indispensable that in the universal relations of his being, by which he is identified with the source of all being, man should be carefully maintained in all ages and conditions. Rights and duties are confided to him; solemn trusts, of which time shall never see the accomplishment, and which will impress the properly qualified educator with the awful responsibility that *lies upon him*—to educate both himself and others for

eternity. Filled with this idea, whatever be his situation in public esteem, he will be satisfied in and with it; he will value it not for what it brings, but for what he is enabled to bestow, by him who has appointed his place and office. The intrinsic goods of the moral and intellectual life will be obvious enough to the moral and intellectual faculties, if not to the sensible; and it will mark a want of developement in the higher powers, on the part of the man who needs protection against the influence of extrinsic advantages, however proper it may be that such protection should be provided by the state for the professor, seeing that it cannot always insure the highest developements in those whom it may employ, however much it may desire and endeavour to do so.

198. The true educator must elevate himself above the necessity of antagonizing the intrinsic and the extrinsic; in a word, of setting up godliness against gainfulness. He must contemplate the former in its purity, and aim at its realization from motives incorrupt and unmixed. In this simple form, also, must he commend the purpose of his office, and not as a thing in opposition to any interest whatever. Thus will he infuse the desired spirit, by which the man of business will be so regulated as to cease from over-avidity in amassing wealth, whether early or late. The merchant, without apparent teaching or restraint, will thus come to desire no more than is necessary to keep off the pressure of physical wants, and to purchase leisure for freer and loftier intercourse with the moral and divine. It is not by means of competition that the desirable life is to be introduced, but by weaning the spirit of a man away from the combative arena in which the worldly-minded exclusively delight. The competition now so highly prized will be then exchanged for an enlightened co-operation, not only between man and man, but between man and God. For the merely nega-

tive results of education, we shall then substitute an associative principle, which shall give unity and harmony to all the endeavours, and order to all the arrangements of society. The Avatar of genius that we have hoped for will then be witnessed, for the Divine Author of our being will thus, in a certain sense, (if this form of speech should not appear too bold,) again become man, and the mystery of the incarnation be repeated, (as, indeed, according to the articles of our faith, it ought to be,) in every individual of the human race. Man dwarfs himself by working alone; but, when brought into union with the Supreme Educator, we shall no longer be tantalized by the little measures of little men. But a bold and expansive philanthropy will assume the Divine sanction as the initiative, and prove its reality both in and by the success of the result.

199. In instructing children the true educator will feel that they also are his educators; he will find, indeed, that he learns more than he teaches, and in proportion as he learns will he teach, and none other—by his own progress may he judge of his pupil's. To know another well, it has been truly said, were to know oneself; and in regard to the preceptor with his pupil the maxim is especially true. What you would have him *know* induce the student to *be*, and knowledge will grow on being as living fruit on a living tree. Point out to him, also, the proper soil in which its root must rest and spread, and the importance of laying his foundations in a secure and ample area, lest, like the acorn in a china vase, when become an oak, it shatter the vessel in which it grew, or, worse, receive contraction from its confinement. An eternal and infinite nursery-ground, as it were, will be needed for an immortal soul to germinate and expand in, according to its capacity and kind. Not only after death, but in *life*, and during the earliest stages of existence, should

the human being be led, in trembling hope, to seek repose within the Divine paternal bosom. All the faculties of man, thus directed, are susceptible of endless enlargement, and suffer no restraint from comprehension within local bounds.

200. In educating the poorer classes of the community, let your charity be without limits; their improvement will be the improvement of the wealthy, in kind and in degree—the same progress, and none other, will be made in both. Such is the wise decree of the Watchers—such the immutable command of the Holy Ones!

201. We place more importance on the end than on the means of education, and require that the final cause shall take the place of the efficient, in the mind of the educator; that it shall precede as a motive as well as follow as a consequence. To secure the results the end must be depended on rather than the means. This end must be openly declared, unprejudiced by association with the sordid subject of pecuniary recompense. The means to be employed being moral culture—to produce or encourage vital fruition is the end. A Christian education will tolerate no inferior purpose, no less elevated method. A Christian child born of Christian parents is, as it were, regenerate from its very conception; and, in such sense, may be said to be accompanied with a con-nate Redeemer at its birth. Wrong and contumely is done to such a being, if forced into unworthy conditions, and conducted to an unworthy end. We should seek to make the world what it ought to be, if only to surround the new-born infant with the requisite facilities to its fit and full development.

202. The supremacy of conscience is now so confessedly established in every moral theory of any mark, that to insist more on the desirableness of its early development is needless. Beware, however, lest its de-

velopment proceed negatively only ; I mean, by the perception and denunciation of wrong rather than by the practice and illustration of right. Left to itself, the method of conscience is purely affirmative, and simply affectionate ; it evolves itself as love, not as law. Not until it is violated and offended, it becomes prohibitory and legal. Until then the will and it (the spirit of the will) move in amiable accord and concurrence, and thereby the liberty of both is assured : but the will becoming active in the understanding, is straight limited and bound in and to the forms and objects of a sciential sphere—(a prison wide as the universe, yet a prison, with its wards conceptive and exceptive!) Our prime concern, in the education of children, should be to maintain them in the innocence that is previous to knowledge as long as possible. The system of making a *knowing* child is fatal to the individual, and injurious to society. Seek first to make a *good* child, so when knowledge comes, in the inevitable order of Providence, meeting with a “conscience undefiled,” it will be so far incapable of communicating evil that it will be itself qualified, whatever its previous nature, by the attributes of the recipient.

203. Needful especially is it, that the recipient itself should be preserved in constant communion with the spirit of its divine original. A complete and positive dependence on superior power must be recognised throughout the process, remembering that he can do more for educator and educated than either of us can do for ourselves. He deals with the life within us ;—with what have we to do but with the death about us ? The child, thrown upon the universal parent and legislator, will need fewer lessons from his earthly teacher ; he who is called upon to learn without reference to this dependence, will, with all his lessons, be but an orphan and an outlaw, *relatively* to the kingdom of his Father who is in heaven.

The dignity of the moral and the grace of the intellectual are possible only in subservience to the Divine. In the highest meaning of the phrase, self-government is not permitted to man ; over him everlastingly presides one who sees in secret, and will reward openly, whatever his acts, whether good or evil. To Him states and individuals, parents and children, masters and pupils, in all their gradations, and throughout all their connexions, are subject, for ever and ever.

204. In educating himself, this mighty truth must be especially remembered by the man who would become qualified to teach others. By submitting his own will cheerfully to the Divine teacher, he prepares himself to example his pupil to a like submission. Hereby he shall be enabled to testify *its* power to subdue obstacles ; and, in such power, manifest his own right (for power and right are always correlative) to stand as the image of authority, to promulge laws, and to dictate arrangements. The piety which distinguishes him must increase from day to day, from week to week ; that he may be visibly qualified to discourse of holiest and divinest verities as a living revelation, a dramatic person, as it were, movingly exhibiting the mind of his Maker. The man is superior to the educator, and must be first treated : the educator will improve with the man, and not otherwise. But only He who made can mend man—can enlarge and empower the humanity in the individual or in the race. There is in reality no self-education any more than self-government, though there may be men whom no man has taught. A divine leading must be recognised in most of such cases. The nominally self-taught are properly God-taught.

205. Man's acts and powers are many, but he himself is one. There is a variety in his unity ; but there is also a unity in his variety. In this fact lies the source of all

doctrines concerning these two principles in the arts, and in chief, the great art of self-formation, which the reader will now readily conceive as none other than the inter-communion of man with Deity. It is by divine help only that the self-educator will succeed in forming his mind and cultivating his taste. Patience will be best and most easily learned by a surrender of all we are and would be to the disposal of Him by whom we are created daily. By this virtue the educator will be induced to wait without a murmur for results that may require long preparation, or be retarded by adverse accident. He must retain, under all circumstances, that "peace of mind which passeth all understanding," and habitually feel as if the impossibilities of to-day were to be the possibilities of to-morrow—the incomprehensible of the present, the comprehensible of the future. Nor must he wait only as biding his time, he must watch also. Herein a habit of attention to the course of Providence will be induced, out of which all other habits of attention, whether moral or intellectual, will proceed. All the powers will thus become exquisitely sensible; they will be stimulated from within as well as from without; and thus quickened, will learn with rapidity, and acquire not only with ease but with delight.

206. It is of the utmost importance that the educator should encourage the habit of developing conceptions from ideas or first principles, rather than from the facts of observation; the second being adventitious in their occurrence, and the former permanent in their action. In this way he should propose to himself an end as antecedent to experiment, and not as consequent. If we are only to do what experience has already shown to be possible, we shall never become originators. All the creative arts must cease, and even science would suffer *suspense* if the mind were left to deal alone with abstrac-

tions from the senses, as the only conceptions that could be employed, instead of having its conceptive forms fed as they now are, with the intuitive affirmations in which the moral faculties abound. The reasoning powers, if not thus nourished, must be, notwithstanding all appearances to the contrary, in an uncultivated condition. The mind requires a pre-disposition to direct its perceptions, and that which pre-disposes it, whether human or divine, must be relatively to it, self-determined. The only absolutely self-determined power is God. The idea of such a being should govern and regulate, nay produce, all our conceptions. The soul in which this idea is most perfectly conceived, and most constantly operant, is ever most eloquent; a fact noticed by Madame de Stael in her celebrated work upon Germany, as one of the incidents of her experience. Even those, she says, who are otherwise of moderate understanding enough, when under the influence of this idea, attract and captivate by their conversation, as if they were endowed with transcendent genius.

207. The educator, in exacting obedience from a pupil, must show himself obedient to the great teacher. How can he expect a student to reverence such conventional arrangements as he may think prudent to impose, who himself is regardless of the Divine commands to which all men should be subject; who, in his own person, checks no passion, and fails to repress selfishness or to reduce pride? By due submission in these respects, the educator will assuredly gain an influence which will more certainly conduce to the estimation in which he should be held, than any legislative enactment whatever. Political means may satisfy the scheming head better, but moral exhibitions reach the heart at once. Such a schoolmaster as Mr. Alcott of Boston, could not fail of winning renown anywhere, and would soon find his station among

the honourable of the earth, in any country and at any time.

208. The tendencies of the present times are in favour of normal establishments ; but it is more than expedient, it is indispensable, that, when taken in hand, they should be rightly founded and well conducted. No opposition is anticipated to the recommendation of normal schools, as the chief means of promoting the main object of this essay ; but such institutions are more to be dreaded than desired, if begun, continued, and ended, in error. It is on this account, that on this subject the essayist has dwelt so much at large, and entered into detail so minute ; it is, indeed, a subject of paramount significance. The very life-blood of the people, the future well-being of the nation, depend upon the decision ; verily, it should be seriously looked to !

209. The writer of this essay will have failed most egregiously, if he shall not have succeeded in exciting strong enthusiasm in favour of the normal school, such as he has portrayed. The plan and method of such an institution, are to his mind exceedingly clear and distinct. The principles recognised for its foundation, he trusts, will not be mistaken by the reader for merely logical rules, but be understood as vital relations, as living laws. System alone will not produce the results desiderated ; life must be previous to organization, and in all the parts to be organized, else none can exist afterwards. The spirit of the system must precede the system, and that must be centred in an active agent, whose heart and soul is pledged for the production of the end proposed. The exercises of such an establishment, besides, must all partake of a normal character, and have laws for their objects as well as for their means. For no education, to be normal, should, in any sense, be conducted empirically. *But these ideas*, to be thoroughly worked out, will require

a separate treatise, especially dedicated to the institutes of normal education, a work of which the author has already projected the elements, and which will probably occupy a volume of considerable compass.

210. The assumptions enounced in this concluding part of our essay, have conducted the reader to a table-land of Principles, elevated far above the general level of the argument proposed as its immediate theme. They present, however, the ideas in which the subject must either commence or terminate; and the mind will not rest satisfied with any discipline intended for itself that falls short of the sublimity of its views and powers. The culture of such a noble plant can never fail to excite interest and esteem, where capacity to appreciate its greatness and value exists. That the public should have needed any awakening, suggests thoughts that call on the considerate mind to pause at the words, "public estimation." The proposition, that to judge of a work of art requires taste and knowledge in the critic, is self-evident. Is the public such a critic? Whatever be the merit or demerit of the work, the critic should be competent to estimate the end at which the art itself aims, but the public has hitherto needed teaching even on this very important point. It is not so much the act as the capacity of estimation, that is wanted on the part of the popular taste. In an educator such as painted in this essay, a master-piece of art is submitted for public examination, and the requisite skill supposed in the public to appreciate it. But what if this hypothesis be untenable, need the argument or its conclusion be abandoned?—No, verily! for we require the Man of Genius as the agent, and it has ever been and still is the fate of genius—(indeed, the necessity is contained in the very idea of genius, as the originating power in all the arts,) to find a soil unprepared for its reception. It has to

create the taste by which it shall be rewarded ; but, nevertheless, in many instances it has done this, as the records of history testify, and may do it in many more. The poet Wordsworth is a living example of the possibility and the fact. Reason for our faith, therefore, have we, that when the educator who shall answer our description appears, he will *make* his public, and receive his reward ; but it will be in vain for us to attempt forestalling, by any lower agency, results that can only be produced by the powerful operation of the most elevated genius. *Divine* power is needed, nor will be denied where needed and desired ; the desire, indeed, is of *its* own inspiring—the want that is detected *it* makes us feel. Deity provides at once the Man of Genius, and becomes the Genius of the Man ; things otherwise impossible, grow thenceforth easy and clear, for with Him all things are possible. In this conviction, therefore, the present argument, which must else have landed in despair, has proceeded with animation and looks forward with hope ; this great principle secured, the means detailed in the course of the preceding pages will probably be found sufficient for the end designed. Without the Divine assistance nothing can succeed ; with the Divine assistance failure is impossible.

ON THE EXPEDIENCY
AND
THE MEANS OF ELEVATING
THE
PROFESSION OF EDUCATOR
IN
PUBLIC ESTIMATION.

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Mind, mind alone—bear witness earth and heaven—
The living fountains in itself contains
Of beauteous and sublime ; here, hand in hand,
Sit paramount the graces ; here enthroned,
Celestial Venns, with divinest airs,
Invites the soul to never-fading joy.—AKENSIDE.

One of the surest signs of the regeneration of society will be the elevation
of the art of teaching to the highest rank in the Community.—CHANNING.

AN ESSAY, ETC.

THE importance of education is no longer a matter of dispute. Whether to the individual or to society at large, it is now generally admitted that mental cultivation is a blessing. If any still doubt it, their doubts are seldom expressed. The general voice is so decidedly against them, that they are hopeless of turning back the growing conviction. The spread of institutions for the promotion of knowledge is so rapid, that the few who would forbid the education of the people if they could, are content to acknowledge that it is now too late to stem the rising tide. Discussion on the general question may be said to be set at rest. The theory is established, the conviction is settled: that education is not only the inevitable thing, but the right thing, the safe, the wise thing; that it is good for the individual, that it is good for the community.

And this conviction is to a great extent acted upon. The most striking characteristic of the present age is, the increase of institutions and efforts for the promotion of education; and it is a characteristic of which we are justly proud. We rightly point to our schools and colleges, institutions and museums, libraries and lecture-ships, as the deepest foundation of our national prosperity and happiness. National greatness, it is beginning to be felt, must spring out of the nation's mind, from its intellectual power and moral energy. Arts, manufac-

tures, commerce, the admitted sources of national prosperity, are seen referring their progress, at every step, to the progressive cultivation of the national intelligence. Social order and good government, the blessings of peace, and the recognition of equal rights, have no solid foundation, except in the moral will of a people capable of appreciating their value. Short of this, the existence of the greatest social blessings is the mere accident of time and circumstances, depending upon the will of a few, perhaps of one, to grant or to revoke. The education of the people is the only permanent basis of national safety and prosperity. This theory is now admitted. This conviction in favour of education is now general.

Yet there are plain signs observable, that the conviction is not so deeply inwrought into the mind of society as it ought to be. It does not manifest itself with all the power of earnest feeling in behalf of education. Society at large passively assents, rather than actively resolves, in its favour. The onward movement is made by comparatively few. People in general acquiesce rather than unite, in the strenuous efforts for its promotion and improvement. They have not yet attained any operative conception of what education itself ought to be and to effect; and the actually existing provision for education among us is utterly inadequate to our need.

Perhaps the most decisive criterion we can take of the real mind of society on the subject of education, is the estimation in which the educators are held. If their work is really honoured, they will themselves be honoured for its sake. But if they are ranked in general estimation, as a dependent or inferior caste of society, this is a proof that the general heart of society is but feebly moved, as yet, in behalf of education itself. Education may be promoted by different classes of persons, for a variety of reasons, not at all implying a deep

feeling in its favour. It may be regarded as customary, and taken as indicative of a certain rank in the social scale. It may be patronized through its institutions for the humbler classes, in the veriest insolence of rich vulgar minds that need its influence themselves the most. But the real feeling, or want of feeling, of its worth, will be pretty well indicated by the tone of social intercourse preserved towards those who are engaged in the work.

Now, judging by this test, we are compelled to conclude that the general estimate of the value of education is still very low among us. The profession of educator is not honoured; we mean, by the middle and upper classes more particularly. It is not generally felt, that those who are devoted to the office are the greatest benefactors of society. Their labours are ill remunerated, and often grudgingly. Many of them could earn higher wages by a handicraft trade; and most of them would have thriven better in the world than they do, if they had applied the same amount of mental power and activity to the details of business. Thus meanly remunerated, presenting to the outward eye few signs of what the world calls respectability, (that is, making little or no show in dress and establishment,) many of them exhibiting plain symptoms of limited resources or actual poverty, the world applies to them its gross standard of rank, and assigns their caste according to their apparent outward condition. They are not socially recognised as equals, by those to whom they may be, intellectually and morally, far superior. The very parents of the children upon whom they are conferring, we may say, an intellectual existence, consider themselves, generally speaking, as the benefactors and patrons of the teachers, rather than as benefited by them in the persons of their children. They look for the same acknowledgement of dependence and inferiority on the part of the teacher, which they exact,

from their tradesmen or their work-people. If they condescend to invite him occasionally to mix in their circle of society, it is made evident that this is an act of condescension on their part.

Symptoms such as these are strong evidence, that the worth of education is not so thoroughly and heartily appreciated as might, to a superficial view, appear to be the case; and the want of a deeper sense of its dignity and value is the greatest obstacle conceivable to the real progress of education itself. We may multiply institutions, but they will work to the greatest disadvantage so long as this moral obstruction is in the way. We may succeed in imparting knowledge to a certain extent; but knowledge itself is meanwhile degraded in the pupil's estimation; it is not respected nor pursued by him with ingenuous ardour of mind, so long as he is practically taught to look down upon the worldly station of the teacher, instead of recognising his superiority of mental rank. If education is really thought so important as is generally confessed in words, if the cultivation of the mental faculties is sincerely believed to contribute to higher purposes in human life than the acquisition of wealth and the possession of bodily indulgences; this conviction must be shown as well as spoken, or the pupil will retain the enacted lesson, and forget the spoken one. If he is merely told in words that knowledge is valuable, and sees meanwhile, that, by those who tell him so, wealth and pleasure are really made the chief objects of pursuit, and that the communicator of knowledge is by them looked upon as belonging to an inferior caste, because possessing less worldly wealth, and earning his poor resources by being useful to themselves and others; the pupil is not likely to be impressed with a practical conviction of the superior value of knowledge, nor to exhibit in his own person a favourable specimen of the

results of a good education. Indeed, his education (comprehending in that term all the influences which have contributed to form his character) has not been a good one. It has been more prevailingly gross and worldly than intellectual, after all. Let his preceptor have been as wise and high-minded as he may; it is ten to one that his home education has precluded the entrance of the noblest lessons, which his mind might have received from the teaching and intercourse of a man of well furnished and refined mind. He has been practically taught to be sensual and worldly; though he may perhaps imitate his models also in saying fine things in praise of knowledge and intellectual gratifications. He does not really reverence either his own intellect or his teacher's.

But if the profession of educator were really held in due honour and repute, if the pupil perceived from first to last that his parents and friends truly regarded his teacher as among their best friends and his greatest benefactors, and that they so regarded him expressly because it was his province to cultivate their child's mind and dispositions, and to lead him to the acquisition of knowledge and goodness; how important would be the moral as well as the intellectual results of this estimation towards the teacher! It would not merely instil the love of knowledge, not merely would it second by the force of parental example the precept in favour of learning; but it would also instil a fine moral perception of what is truly great and good and desirable, in human life and character. It would accustom the pupil to judge, as he saw his parents judge, not by the outward appearance, but by the inward worth. It would make him regard "the mind as the standard of the man." It would supply him with the true criterion by which, through life, to judge of his fellow-creatures and himself, of human pursuits and human characters. It would be a lesson never

afterwards lost, both of personal and of social duty, in the perception of his own characteristic faculties as a human being, and the recognition of the same faculties in others. It would teach him to discriminate between the man and the mere accidents of human life; and would for ever preserve him from that degrading and fallacious estimate which enslaves the consciences of so many to wealth and to fashion. All this good might come from elevating, if that be possible, the profession of educator in public estimation.

To inquire, then, how an object so manifestly desirable may be in any degree promoted, is the purpose of these pages; and in inquiring how the profession of educator may be elevated in public estimation, it seems necessary first to inquire into the causes of the low appreciation in which it is at present held.

Two classes of causes are conceivable: they may exist either in the state of the profession itself, or in the public mind independently. The profession may be itself little deserving of esteem, or it may be rated below its deserts. It may be little esteemed, because in its existing condition little worthy of estimation; or because, independently of its existing condition, society at large has formed only a low estimate of what it might be, and might effect.

Both these classes of causes will, we believe, be found to exist, requiring, therefore, two corresponding classes of remedies to be applied.

We would not close our eyes to the defective state of the profession itself, to the lamentable want of the requisite institutions for elevating its amount of qualifications, nor to the operation of certain accidental causes which tend to lower the average of qualifications actually brought into the service of the profession. These matters we shall presently endeavour rigidly to investigate. But

let any one think as meanly as he may of the existing average state of the profession itself, its general estimation must be admitted to be yet lower than its deserts. Nay more, the low state of the profession must be taken as a proof either of great indifference or of a gross inability to judge respecting it, on the part of the general mind of society. If the public mind duly appreciated the importance of education, and had attained a high ideal standard of what the qualifications of the educator ought to be; it would so effectually demand, and so liberally provide for, the requisite exertion of time and talents in this department, as to insure the speedy elevation of the profession, at least up to its own standard. The principles of free trade and open competition in the office of instruction are, in England, so little impeded by educational monopolies or restraints of any kind, that the existing supply is in fact a tolerably fair indication of the effective demand. In countries where education is the care of the state, the supply, (to use the language of economical science,) may generally anticipate, and so originate, the demand; but where it is otherwise, the demand commonly calls forth the supply. In the former case the institutions act upon the public mind, in the latter the public will evinces itself by creating the institutions. As then, in the one case, we might infer the state of the educational profession from the perceived state of the public mind in reference to education; so, in the other, we infer the state of the public mind from the existing provision, or want of provision, for education. As, in Russia, the people reflect the institutions, so in England the institutions (or the want of them) is an index of the people's will. And if the present average of teachers' qualifications among us is low, this proves that the general estimate of the importance of education, and the prevailing standard of qualifications demanded in the

educator, are low likewise. This, then, we take to be the deepest root of the evil, and we therefore assign as the leading cause of the low condition of the educational profession—THE LOW VALUE SET UPON EDUCATION ITSELF BY SOCIETY AT LARGE.

And this is, in fact, only one part of a more general phenomenon. Other professions besides that of the educator, which bear to it one general feature of resemblance, are rated in common estimation far below their intrinsic merits. The fine arts—how inadequately are they requited and honoured? The author—the poet especially—how often is that name another term for neglected poverty, and compassionated, rather than respected, genius? It is thus, in short, with all who bring into the world's busy mart of buying and selling, any kind of intellectual productions. The buyers do not understand those principles of higher utility, on which the worth of such things ought to be estimated. The finer economy of intellectual labour and remuneration is not, as yet, generally admitted. Economical science has assessed the value of physical labour and moneyed capital, but it has scarcely yet been called upon to assess the value of intellectual capital and labour.

The price of a book is currently estimated by the cost of paper-making, and printing, and binding, without any regard to the value of authorship; and many books are to be obtained too, at this price, or thereabout, in default of sufficient legal protection to the author's copy-right. If painting and statuary are not reckoned by the price of the canvass, or the marble, with so many days' wages for colouring or chiseling, it is because these works of art present themselves to a somewhat more select and cultivated class of purchasers; or because their copyright, though equally unprotected with that in *books*, is not so easily invaded.

Now, all this bespeaks a gross outside estimate of

human life and its purposes. Our civilization has reached that stage in which all outward elegances and luxuries are desired and are pursued; but it has not yet risen to the general appreciation of works of taste and genius, nor to the adequate estimate of the labours of those who contribute to the intellectual and spiritual life. We may hope and trust that, from these refinements of the material life, the next step, and a speedy step, will be to the general perception of the higher enjoyments resulting from intellectual tastes; but, meanwhile, it is true beyond dispute, that the prevailing standard by which human life and its pursuits, ay, and its characters, are estimated, is the vulgar standard of wealth; and not of wealth as esteemed for its power to procure the pleasures of taste and science, but for its command merely of outward luxury and splendour.

If, then, any producer of intellectual wealth is so circumstanced as to come into immediate trading contact with a vulgar-minded community; his commodities will, in the language of trade, and on the common principles of trade, be either cheapened below the point of adequate remuneration, or else will find no market. Those to whom he offers them, like to "see their money's worth for their money;" and the most costly and most valuable part of the purchase is what people of this kind cannot see, for want of more intellectual discernment. They see the book, its size, the quality of its paper, the beauty of its type, the style of its binding; but the authorship they do not see, and this does not enter into their computation of its cost to the producer, or of its value to the buyer. They see a picture (and its frame), a statue (and its pedestal); but if they want the perception of its ideal grace, beauty, or power, and the faculty of appreciating the genius of the artist, they pronounce its price to be exorbitant, "for such a little picture as that," "for such a simple figure;" while possibly some such person

may now and then be found purchasing such a work of art through mere ostentation, and will for ever afterwards, when he exhibits it to his friends, proclaim the enormous price he gave for it, as a proof of his wealth, his munificence, and his taste.

But if the intellectual producer brings into this same mart of buying and selling, a class of commodities which have actually no outward form whatever embodying them, his case is more hopeless still than those even of the artist and the author. The same vulgar criterion of value meets him, and demands with astonishment—what it is that he has to sell? When he proposes to teach—to impart knowledge to the mind, or good principles of morals to the heart, he seems to be dealing in things so impalpable and subtile, that many conclude they can do very well without either the acquisition or the outlay; and of those even who desire the acquisition, there are very few, comparatively, who estimate it at its real worth, and are willing adequately to remunerate the producer. The profession of educator is in this position; and the clerical profession (which is, properly, one branch of the educational) bears, in this respect, an exact analogy to it.

Is the clerical profession, then, really honoured? Does the general feeling of society at large hold its purposes in high estimation? Or is it not manifest that the general mind of society (however many may be the individual exceptions) is utterly unable to appreciate either what are, or what ought to be, the functions of the ministerial office? We may approach nearest towards an answer to this question, by referring to the condition of that part of the clergy who are not supported by state endowments, but who are left to seek their recompense directly according to the appreciation in which their work is *popularly held*. Their case seems exactly parallel to that

of the class of educators. Their condition immediately indicates the average estimate of society for their work. And, perhaps, not a more painful illustration could be found, of the prevailing low estimate of society for mental and spiritual toil, than is presented in the rate of worldly remuneration customarily provided by dissenting congregations for their ministers. It is a well-known and disgraceful fact, and simply as a fact is it stated here, without implying any opinion as to the principle of religious establishments (which would here be quite out of place)—it is a fact, that the “voluntary principle” by which the worldly remuneration of the dissenting clergy is adjusted, allots to them, in most instances, a rate of remuneration utterly disproportionate to their attainments or to their duties.

If this, then, is the case where strong religious principle and feeling dispose people to esteem the teacher “very highly in love for his work’s sake,” and to act conscientiously up to their own conviction of what is right towards him; here is a most convincing proof that the general appreciation of labours which bring no palpable material results, even though they are believed to promote the very highest spiritual purposes, is pitifully low and inadequate in fact, whatever it may be in words and professions.

Can it be a matter of surprise, then, that if the work of the religious educator is thus practically disesteemed, that of the secular educator should be in no higher honour?—In some instances, indeed, by a certain class of parents, the latter may be the more valued of the two, in consideration of the worldly advantages derivable to their children from a good secular education; but the parallel is sufficiently exact, and it shows yet more pointedly than the instances of the fine arts and literature, that the case of the educator is not a solitary instance of a pre-

vailing disappreciation for the most important offices in society, but that the same disappreciation attaches, in vulgar and gross minds, to everything that is not palpable to the senses, and tributary to the comfort or luxury of the material life.

That the prevailing tone of society among us is, in this sense and to this degree, vulgar and gross, is only too evident. There can be no more decisive proof of the want of thorough intellectual civilization than those already adduced. But the same conclusion is borne out by the general aspect of society, by the eager devotedness with which wealth is pursued as the sole good of life, and by the costly rivalries of equipage, and dress, and establishment, which characterise the upper, and still more the rising, classes. The energies of life seem to be concentrated upon the pursuit and display of externals, to a degree that could not be the case with a people of high intellectual culture. Indeed, those who possess a higher degree of culture, when compared with the generality of persons possessing an equality of worldly resources, are invariably found to be less ostentatious of the outward signs of wealth ; they value life for higher purposes, and wealth chiefly for its subserviency to intellectual and social aims. A higher general standard of education would effect a general improvement in this respect. Meanwhile, this prevailing sensualism, this general preference of material to mental wealth, tends doubly to depress the profession of the educator. It first makes him poor, and then despises him for his poverty. It neglects to call into requisition, or adequately to reward, the talents and exertions which he is ready to contribute to the general welfare ; and then it dooms him to an inferior grade in society, because he cannot outshine in wealth those whose wealth may be perhaps their only lustre.

These remarks will not be understood to imply that

our own notion of elevating the educational profession is to make it wealthy. By no means ; though we are fully prepared to maintain the urgent necessity of rendering it comfortably, nay, liberally remunerative. We have been speaking of the estimate in which the profession is held by society at large ; and having alleged that society at large adopt wealth too prevailingly as their standard of respectability, we point out their disesteem for the educators of their children, as indicated in the niggardly remuneration with which they requite those services, and in the social inferiority which they stamp upon the class in question. We have been expounding the prevalent standard of honour and respect, as commonly applied by vulgar minds to the educational profession ; we have not been applying it as our own standard.

But while thus we assign, as the fundamental cause of the low esteem in which educators are held, the low estimate prevalent in respect to education, we must, in all justice, ascribe the effect partly to the **INEFFICIENCY OF THE EDUCATORS**. It is to be admitted, and regretted most deeply, that the actual state of the educational profession, if it does not justify contempt, at least requires great internal improvement.

As already hinted, its low state is the natural result of a low state of general feeling respecting it, in a country where it is left to find the level of public will in open competition. Whether this state of intire freedom of competition, and almost total absence of public provision for the education of the young or for the preparation of teachers, be, on the whole, the best possible state of things, will demand our after consideration. At present, we notice the existing state of the profession ; and we declare at once, as matter of deep regret, that the average of attainment and ability on the part of the educators is far below what the more enlightened part

of the community are prepared to demand that it should be. This deficiency we ascribe more immediately to the trading competition of the educators, and ultimately to the taste of those more numerous but less enlightened classes of the community who collectively regulate the effective demand for education.

Education, in this country, is at present completely a trade; a trade, often in the grossest sense, with all the accompaniments of rivalry and competition, of underselling and over-professing, of puffing and quackery. It is the most completely open trade in the community. It may be entered without apprenticeship or preparation, without examination, or certificate of fitness. It therefore embraces, as might naturally be expected, a great variety of professors. It is, in fact, taken up continually by multitudes as a last resource for a livelihood, when some other kind of business, or perhaps when almost every kind, has proved unsuccessful. The teacher advertises his own plans, proclaims his own abilities, and proposes his own prices; and if he can gain credit for all his professions, and if his prices suit the general standard, he obtains scholars.

Where, then, is the harm of this bargain being struck like most other bargains? It consists in this:—that his customers, the parents, or at least many of them, are much more competent to estimate the price they pay, than the quality of the instruction received for it. Indeed, from the nature of the case, the latter is not easily discoverable, even by the best judges, without more ample opportunities of judging than are generally afforded. How are the parents to form an accurate estimate, either of the teacher's competency in point of knowledge, or of his aptness in communicating information and disciplining the mental habits, or of his general temper and *the tacit influence* which his character and manners will

be likely to exercise? They can know all this only by the result, when perhaps the result is seen too late to be rectified. The most intelligent and observant parents may be mistaken in their estimate of the teacher, and those who are less so, are liable to be deceived besides. In fact, the competitive rivalry of advertising teachers addresses itself expressly to the assumed ignorance and weakness of parents. On the one hand it appeals to their sordidness, by adopting lower than adequate charges (or else to the pride of an exclusive class, by adopting charges exorbitantly high); on the other hand, it appeals to their love of ostentation and display, by professing to communicate a variety of showy rather than useful accomplishments. By the process of cheapening prices, it necessarily diminishes the average of attainments brought into the service of education; while, at the same time, pretensions are enlarged in an inverse proportion, and trickery of the paltriest kind is adopted, to induce the fond parents to believe that their children are becoming prodigies of wisdom or models of refinement. Boys are "crammed" with a ready-made translation of a Latin or Greek author, when they cannot explain the first principles either of the ancient language or of their own; girls are "finished" with the aid of catechisms of universal knowledge, and a few specimens of fancy needlework or Poonah-painting. Such are the kind of pretensions put forth and sustained, not by schools universally, but so numerous as to place their average merits deplorably low, in the view of those well-informed parents whose own idea of education is worthy of the name.

The most grinding competition that perhaps any trade or profession can exhibit, takes place at this moment among female teachers. This is owing, probably, to the very limited number of occupations which the customs of society allow young women to follow. The three gradea

of domestic service, sewing in its various departments, and teaching, seem (with very occasional employment in shops) to comprehend the whole range of occupations usually open to their industry. The first is menial; the second is manual; the third alone is reputed genteel; and therefore all young women crowd into it, till their mutual competition for the office of teachers in schools and in private families has caused that office to be in very, very many instances, a genteel servitude and beggary. The wages of many a "governess" are no higher than the wages of a servant; the position of many a one is little better than menial. In great and titled houses, the governess "of course" is not regarded as one of the family. With the wealthy and middle classes it is not uncommon to include under the same contract, with one and the same person, the cultivation of the children's minds and the mending of their clothes. It is matter of agreeable surprise and self-gratulation to the governess and her friends, if she finds that she is looked upon "as one of the family," that she is expected to visit with them, or that the lady of the house invites her company on a tour of calls or shoppings. Instead of being matter of congratulation to find herself regarded as on a footing of perfect equality with the family, it ought to be matter of complaint and occasion of immediate separation to find it otherwise; but, alas! if one young person would not, in such a case, submit to the indignity, another might soon be found who would. In every magazine and newspaper we may see advertisements, which pain us so much on behalf of the unknown advertisers, that we forget to look upon them as indications (which they are) of the state of the educational profession. "A young lady," who describes her own attainments as competent at least, if not superior, "wishes for a situation as teacher *in a school*, or in a family, or as companion to an elderly

lady," and so forth. Any kind of "situation," it seems, would be welcomed — she scarcely cares what: and then it is frequently added—"Salary not so much an object as a comfortable home." One grieves to imagine, on reading such an announcement, what must be the discomfort of her home among her own kindred, or the necessities of herself and her family, to impel her thus to bid for the chances of comfort in some family of strangers, who (she takes for granted) would not have the justice to recompense her talents and services with a fair remuneration.

Now, all this excessive competition, ruinous as it is to the individuals in a pecuniary point of view, is plainly indicative of a low average of qualifications in the educational profession. Minds possessed of the intellectual and moral qualifications, which fit them most truly for the office of educator, cannot submit, if they have any other possible resource, to the indignities which so many of the class experience. The best minds, therefore, seek employment and happiness in other pursuits, unless they can form an educational engagement with parties more than ordinarily competent to esteem their work, and to make their position in it satisfactory. The average of minds remaining in the employment, is such as naturally and necessarily results from the average esteem for the profession, taken in connexion with the often pressing necessities of the educators.

To illustrate the existing state of things more fully, let us suppose the case of intelligent and well-informed parents, who are desirous of giving their children every possible advantage of education, and who are not much fettered as to the pecuniary means of doing so. What now are the elements of choice before them?

For their boys, there are, in most large towns, the grammar-school, and a great number of private day schools.

There are boarding-schools at a distance in every direction, inviting the notice of parents who are disposed to rid themselves intirely of the educational care of their children, or whose immediate vicinity offers no sufficient advantages; and there is, besides, the plan of engaging a private tutor to reside in the house, or to attend the pupils daily. From these elements, then, the parents have to choose.*

The grammar-school, with rare exceptions, is the representative of an antiquated form of education; confining its plans almost exclusively to the communication of the dead languages, but generally presenting a teacher whose competency, as regards those attainments, is certified by his university education and degree. But even he has no certificate of ability to teach what he has himself learnt; so that, supposing the parents to be satisfied with the grammar-school range of studies, they can only judge of the skill with which these things are taught, and of the moral influence which the temper and manners of the master are calculated to exert upon the pupil, by the vague test of general repute and hearsay; unless they themselves happen to be in habits of great personal intimacy with the master.

If they look about for a private school, they have the same difficulty of judging, not only respecting the master's fitness of temper and habits, and his power of communicating knowledge, but also of the competency of his knowledge on all the subjects on which he professes to teach. They would not be permitted, probably, if they ventured

* We do not enumerate proprietary schools among the elements of choice, because they are newly instituted, and not yet generally established, and because they, in fact, bespeak the difficulty felt by parents in making their choice, and constitute the latest attempt to supply that difficulty. We shall allude to them afterwards, as a sign of the progress of the public mind in reference to education.

to ask such a favour, to enter his school during his hours of teaching, in order to form their own opinion, either before or after they have committed their child to his care; and indeed, such visitations, it must be acknowledged (at any rate in schools where the number of pupils is small), would be a great interruption to the necessary business of the day.

If the plan of domestic tutor be resolved on, there are still the same difficulties, as regards ascertaining beforehand that he possesses the qualifications requisite, while there is perhaps more opportunity of discovering, without meddlesome interference, with what degree of success the engagement, once entered upon, is really fulfilled. But the expensiveness of this latter plan (as regards the education at least of boys*), if there were no other considerations in the way, practically causes the elements of choice to lie chiefly among the various public and private boarding and day schools.

As regards boarding-schools, the more remote the locality, the more casual and uncertain must be the means of judging whether their respective pretensions are valid. In point of fact, it is too probable, that mere newspaper advertisements, and considerations of cost and convenience, decide the destination of many a boy, whose parents have come to the preliminary resolution of sending him from home.

The elements of choice for the education of girls, are somewhat different, but not by any means greater, nor admitting of more satisfactory decision. In the case of female teachers, there is not even that small amount of *certified* ability, which the possession of a university

* The fact that the plan of a domestic tutor for boys is reputed a costly mode of education, while the governess method for girls is often adopted on the score of economy, confirms what has been said of the cruel competition existing among female-teachers.

degree implies on the part of a few masters. All the teachers are here uncertified. The choice lies between school education, and home education by a governess, with the aid perhaps of masters for some departments; and we are compelled to think that the intelligent and well-informed parents, whose deliberations we are supposing, will find even greater difficulty in satisfying themselves with any practicable plan for the education of their daughters than for that of their sons.

The general standard of female education is avowedly many degrees lower, as regards intellectual cultivation, than that which is demanded on behalf of boys; and the state of this part of the educational profession, directly reflecting, as it does, the opinions and wishes of society on the subject of female education, is anything but vigorously intellectual. With a few noble exceptions, schools for girls are not places where the formation of strong-minded and firmly-principled women is attempted. The fashionable schools are not places in which girls of good sense and right hearts can be even permitted to grow up into women of this description. On the contrary, they are conducted as if purposely designed to cripple the female mind, to pervert its powers of judgment, and to render it elegantly indolent and affectedly imbecile.

This is only in accordance with the position and character which society, generally speaking, causes women to hold. Men are, in fact, responsible ultimately, for that frivolity and want of intellectual and moral energy for which they often despise and reproach the female sex; and they are, therefore, ultimately responsible for the special defects observable in female education. Men have so significantly expressed their general preference for female blandishments above female intelligence; they *have shown so plainly* that they look upon women rather

as their play-things than as their equals and partners; that, by natural result, on the principle of suiting the supply to the demand, all fashionable "establishments for young ladies" are expressly framed so as to minister to that general taste, by subserving which they must thrive. So prevaillingly are the plans of girls' schools devoted to the communication of accomplishments which may fascinate the eye and ear, almost to the intire exclusion of all mental culture, except the most elementary or the most superficial, that those parents who have proposed for their daughters the realizing of a more intellectual life, find the greatest possible difficulty, both in obtaining for them the requisite mental cultivation, and in preserving the minds of the children from the infection of the prevailing preference for frivolity and outside show. This preference is still expressing itself continually in the worn-out terms of vulgar sarcasm against "learned women," "masculine attainments," and "blue stockings" (most awful idea of all !); and to the shame of the male part of the community, more than of the female, this kind of ridicule is only too powerful in frightening young women from their best tastes for knowledge, or in giving encouragement to their worst tendencies towards frivolity. Its result upon girls' schools and upon plans for female education is, however, the particular point of view in which we are at present concerned with it.

If the parents whom we have thus far supposed to be themselves intelligent and well-informed, and to be unrestricted by considerations of economy in their choice of instructors, have such difficulty as has been described in satisfying themselves that they are obtaining suitable educational advantages for their children, it will not be necessary to our purpose, to inquire minutely into the state of the educational profession in its lower degrees. If the requirements of parents of the most intelligent class

are not met by the existing provisions for education, it will be no proof that those provisions are what they ought to be, though we should find other parents who require less, or who require something different, satisfied. In point of fact, the least educated classes of all hold their educators in the highest comparative honour; but their honour towards the profession does not tend to raise its intrinsic qualifications. Our very subject of complaint is, that the educational profession adjusts itself so as, on the whole, to satisfy a very incapable class of judges. Those on whom, collectively, it depends for its remuneration, are incompetent to define either what it ought to do for their children, or how it deserves to be requited by themselves. In proportion, then, as the parents' ability to judge of the teachers' qualifications becomes less and less, there is the more room, and the greater temptation continually, for incompetent persons to undertake the office of instructors. In fact, the lower we descend in the scale of charges for school education, and in the class of society from which the pupils are chiefly gathered, the more frequently do we find that the teacher has undertaken his office without previous express qualification of any kind, but merely as a last resource when other plans have failed him.* That all such teachers are incompetent we will by no means say; but that the average competency of teachers who are trained with a view to the exercise of that particular calling, must be superior to that of teachers who enter it without such preparation, we hold to be as evident a truism as it is, that the greatest average ability in the medical, or any other profession, must be found among those who have studied systematically, though

* The Manchester Statistical Society has recorded, as the assigned motive by which great numbers of schoolmasters were led to adopt that profession—the low rate of wages which they had previously been earning as weavers.

occasional instances may be cited of men who have made up for their want of systematic preparation by strong talent and great self-application.

So far, then, as the low esteem in which the profession of educator is held may be admitted to bespeak a low average of existing qualifications in the educators themselves, it will have been observed, that we trace this want of adequate qualifications more immediately to the too direct and urgent influence of the trade principle of buying and selling in the matter of education. The supply is too immediately dependent upon the demand. The quality of the article produced is more immediately governed by the caprices and the follies of the buyers at large, than is consistent with the production of the best article in itself considered. We purposely use the language of trade in reference to the subject, because education is a trade, in fact, and because the most conspicuous evils belonging to its present condition are those which immediately grow out of the grossest application of trading principles to it; and in entering, as we shall next do, upon the practical question of the means of elevating the profession of educator in the public estimation, we have to inquire prominently and pointedly, how the profession may be rescued from this marketing degradation.

The means of its elevation must be of two classes, corresponding to the two causes already assigned for its depression. One class of means must be brought to act upon the teachers themselves, by institutions calculated to improve their average competency for their work; another class of means must be brought to act upon the general mind of society, and by raising the standard of educational requirements, effectively to secure both good qualifications in the teachers, and a due remuneration for them on the part of society.

The first class of means to be considered, then, are those which may be brought to bear directly upon the qualifications of the teachers. And in contemplating the picture just drawn of the trading degradation of the educational profession, the first spontaneous suggestion of the mind is, to rescue it, if possible, from this low conflict. But how, is the question.

Though these evils unquestionably show themselves in immediate connexion with the free-trading and competition which exist among the class of educators, it does not necessarily follow that the evils must be met by framing any system of protection and monopoly on behalf of that class. There are other instances in which the free-trade principle runs riot, but in which it would be a yet greater evil, (and more than that, would be a manifest injustice,) to interpose state restrictions. The principle of competition and underselling has caused cheapness rather than quality to be so much sought by buyers, and paraded by sellers, in a variety of instances, that it would not be difficult to make out an apparent case in favour of legislative intervention, in order to preserve one and another of our manufactures from further depreciation. But in these instances the economist would reply: "The consumers must be the best judges of what they themselves want, and not the legislators on their behalf; and if the public want a good article, they have only to demand it effectively, and the demand will be attended to; whereas it is impossible, by any legislative enactments, to protect people against themselves, against their own ignorance, or their own bad taste. If they do not know a good article from a bad one, or will not give an adequate price for it, you cannot, by act of parliament, succeed in inducing them to take the good one. There is another mode by which the end may be more securely effected, though *in appearance*, perhaps, more slowly, namely: by indi-

rectly increasing the general ability to judge respecting the article in question."

So, as regards the provision made for education: it obeys, at present, the effective demand; it is subject to all the laws of competition; and as the effective demand proceeds from people of very indifferent average education, and the competition is, therefore, directed so as to suit their tastes, to humour their vulgar notions, and meet their sordid style of payment, the standard of education is consequently depreciated far below what it ought to be.

There are two conceivable resources for elevating it: the one is, by legislative intervention, violently to stop this injurious course of competition, to institute a class of educators under the inspection of the state, and to forbid the exercise of the profession, except under licence attesting due qualifications; the other method is, to improve the general standard by which people judge of education. For, if the community at large could be taught to apply a right principle of value, and a proper estimate of quality to the subject of education, it might then remain open to free competition, without being thereby depreciated in its kind; just as an enlightened public taste, in reference to any other purchasable commodity, would, more effectually than any legislative enactment, cause the production of that commodity in its best form.

We freely admit, indeed, that there is an obvious and important distinction between the matter of education and those ordinary matters of trade to which, in its existing state, it bears, we think, too near a parallel; and we are prepared to assert the abstract right of the state to interfere on its behalf, while we should, on the principles of sound political economy, deny that right, as regards all matters of mere manufacture and commerce, properly so called.

The production of those outward commodities which minister to the comfort or the luxury of life, may be safely left to obey the immediate demand which society makes for them in its progressive stages of civilization and wealth. There is no moral necessity for their production, apart from the will of the community to possess them. If the natural demand does not exist, this is a sufficient reason why their production should not be artificially promoted. But in the other case, if the demand for intellectual cultivation be sluggish, this is the very circumstance which makes it necessary, if possible; to produce the means of higher cultivation. A higher cultivation of mind, when attained, will form an improved condition of that public demand which regulates the supply of all the outward commodities of life; but what is to call out this higher cultivation? The state of the general mind will impress itself upon all the outward aspects of society—upon its material productions, its habits of life, its social institutions; but what is to govern this state of the general mind? May it be safely left to proclaim its own wants, and then to take the means of satisfying them? Can a society, the general condition of which is low in intellectual attainment, be any more wisely left to administer to its own intellectual elevation, than a sick man, ignorant of medicine and physiology, to prescribe his own treatment; or than an offender against the laws of his country, to judge his own offence and decree his own punishment?

Such is the general argument often urged in favour of state intervention in the matter of education. The educators are professedly those whose business it is to raise progressively the standard of general intelligence and taste; how then, it is asked, can the choice of educators, and the decision respecting the qualifications necessary *to their office*, be safely intrusted to that community

whose existing intellectual deficiencies it is the great purpose of education to supply? Other wants of a more palpable kind, relating to food and clothing, and all the externals of comfort or luxury, prompt to the measures requisite to their own supply; but an intellectual want is not confessed by the intellect which it characterizes, and therefore does not prompt to its own removal, still less suggest the necessary means.

The same argument is sometimes held in favour of a state provision for the religious wants of the community. As in regard to the intellectual, so still more in respect to the moral condition of a community, the greater the real need may be, the less urgent is the effective demand, because the needy intellect or heart is generally unconscious of its own destitution; therefore, it is argued, the required provision for these moral and intellectual needs must be presented from some foreign quarter more advanced in moral or intellectual perception.

We will not attempt to disprove this abstract argument; we will grant, that *if* such an external directory for the public mind can be pointed out, and *if* the public mind can be expected to follow such direction, the argument must lead to great and important practical improvements in education. The state has not, however, in this country, such an external and separate existence. In a representative government, the state is itself, in that degree in which it is representative, the index or the reflection of the popular mind; and, granting that the legislative mind may generally be expected to present a higher average of intellectual taste than the popular mind which it represents (since all men are able to appreciate higher conditions of intellect than their own), yet still another "*if*" presents itself, as regards the popular willingness to receive what the legislature may

devise. The practical question must be argued rather than the theoretical one ; and we shall content ourselves with pointing out the practical conditions which are requisite, in order to allow of any kind or degree of state interference in this matter of education.

1. It is requisite, of course, that the authority from which it is proposed that the provisions for intellectual or moral improvement shall emanate, be decidedly in advance of the general mind of society. This requisite, we grant, there are available elements for fulfilling abundantly, though it is not so easy to perceive how those elements are to be brought together and put in action. For,

2. It is requisite that the authority from which these supposed provisions should emanate, be not only incapable, but unsuspected, of any bias or inclination to abuse, to purposes of party or patronage, their important office as constituted ministers of public instruction. This requirement we must avow our own difficulty in imagining it possible completely to fulfil. We suppose it perfectly practicable to find men worthy of such a trust ; but we doubt whether such an authority, if instituted by the state, would, in the present condition at least of party politics, be trusted and welcomed by the English community at large.

More comprehensively then, as regards the reception of such provisions by the public mind, we must add—

3. It is requisite that the state of the public mind and feeling be such as to admit of the proposed interference ; and the great practical question at present is, what kind and degree of interference the public mind will allow, will welcome, will render useful to its own improvement.

The abstract right of the state to institute means for *the improvement of the popular mind*, is practically limit-

ed by those dictates of expediency which arise out of the existing state of the popular mind ; so that, though the abstract argument pleads the incapacity of the popular mind as the reason for state interference, the state provisions themselves must at last be submitted to the criterion of this same popular will, to be practically adopted or rejected at its decision. That laws and institutions, wisely directed, may do something, may do much, towards the promotion of the required end, we do not doubt ; but it must not be hastily concluded that they can do everything ; and it is only when framed with a judicious reference to the state of the public mind, that they can do anything towards its improvement. In a country blessed with popular institutions, the maxim of the ancient legislator can never be lost sight of — “ To make, not the best laws possible, but the best that the people will receive.” It may often be matter of regret to see the worse measure preferred to the better ; but the better would not produce the most good, unless it could be generally confessed to be the better. The practical good of laws and institutions is not in themselves, but in their influence ; and the best institutions would be founded in vain, if the general feeling of society were resolutely and decidedly against their adoption.

Now there is no subject whatever on which the English legislator has need of greater caution than in any attempt he may make to regulate the provisions for education. There are no “ interests ” craving his protection ; but there are feelings, prejudices of all kinds, if not some supposed or real “ interests,” too, ready to be alarmed at his interference. Education having been hitherto unfettered by state regulation, any attempt to regulate it will be looked upon as an aggression against English liberties, a domestic inquisition, an infringement of our right “ to do as we will with our own.” We in

England are beyond expression jealous of all interference with our liberty of action on whatever subject. We should not consent to do the wisest things, or receive the best institutions, "on compulsion." Sir John Falstaff is the very prototype of John Bull—"Give you a reason, on compulsion!—If reasons were as plenty as blackberries, I would give no man a reason upon compulsion, I!" To compel is, indeed, quite out of the question; and probably no advocate of national education for England seriously thinks of rendering it compulsory.

In existing cases the most nearly analogous, actual compulsion or constraint is not attempted, though legal regulations are enforced.

Thus, in the medical profession, there are certain institutions recognised by the law for insuring a certain degree of preparation and competency on the part of those whom the law recognises as practitioners; and the principle is generally admitted to be right, whatever may be thought of the efficiency of some of the details by which it is attempted to carry out that principle. The principle is, to find some better security than mere general opinion, for a man's competency to practise an art of great importance to society, in which the mischiefs of a want of skill are irreparable and great. But it would be a vain attempt to compel the public to resort to these regular practitioners alone, and absolutely to prohibit uncertified parties from practising upon those who are persuaded, whether wisely or foolishly, to trust their skill. Any law to that effect would be easily evaded; and its occasional victims would be established in their reputation by suffering its penalties. The most that is here seen to be practicable is, to provide a competent class of practitioners, whom the public may safely trust to be, to a certain degree, skilled in their profession. The public

must be left at perfect liberty to choose between men thus certified and others uncertified.

The legal profession is to some extent analogous. The state certifies the regularly admitted members of that profession, and no one not thus certified can practise as a lawyer; yet every man is left at liberty to be "his own lawyer" to such an extent as he finds it practicable, or safe, or prudent, to forego the somewhat costly aid of a professional adviser.

The clerical profession bears out the analogy, though under a somewhat varied aspect. A fundamental principle of every established church is, that its sacred functions should be exercised by those only who are duly recognised by state authority; but the state has, in Britain, been compelled to relinquish so much of this claim, as to leave all persons at perfect liberty either to accept the ministrations of persons thus authenticated, or to seek other ministrations more accordant to their taste.

Guided by this analogy, the utmost extent to which we can conceive of state cognizance being wisely or rightly applied to the educational profession, would be, that of preparing and certifying a class of educators as competent to their work. No monopoly must be granted to the persons thus certified; but they must, when thus prepared, be left to enter into the general competition for public regard and confidence. The right of parents to pursue what plans they think best for the education of their children, must not be limited nor questioned; but superior teachers may be provided, whose qualifications shall be attested by some more competent authority than the mere professions of their own advertisements, or the repute in which their school happens to be held; and it may rationally be expected, that if superior advantages are thus presented, the public mind will be found more

and more capable of appreciating them, though not able to originate them for itself.

Our first suggestion, therefore, as being the most direct and palpable, for elevating the profession of the educator is, that institutions require to be formed for training up well-qualified teachers.

There are absolutely no such institutions of a public character at present existing among us. The universities, by their degrees, attest the acquisition of knowledge, but they do not profess to communicate the art of teaching, and without this, the mere possession of knowledge is a very insufficient qualification for the educator. The first wrangler at Cambridge is not necessarily a good teacher of mathematics, nor is he who has borne the highest classical honours necessarily the best teacher of Latin and Greek. As elementary teachers, the presumption is rather against those whose attainments are the highest, unless the art of teaching has also been studied by them. On many subjects too, especially those connected with practical science and business, which ought to form a prominent part of a course of school instruction, the universities (at least the older ones) are not the places best adapted for gaining even the knowledge requisite for a teacher of youth. Besides all this, the older universities are exclusive on religious points; but our present remark applies chiefly to the art of teaching, to that which constitutes the peculiar business of the educational profession. We have absolutely no public institutions for preparing teachers for their peculiar office. Voluntary institutions on a very limited scale have indeed been formed for this purpose, in the normal schools of the "British and Foreign School Society," and the "National School Society," with a view to preparing instructors for charity schools, conducted on the respective plans of those societies; but not even such an organization as this exists

for providing teachers for the middle and higher classes. The teachers of their children must all, in point of fact, have gained whatever adaptation for their profession they possess, from sources of observation and experience special to themselves individually; some from having been junior teachers in schools, others from being themselves parents; others from the study of books on education; many, very many, from their own experience alone, since the time when they actually commenced the office of instructor.

The non-existence of institutions for this purpose up to the present time, might seem sufficient proof that we cannot look to voluntary organization to originate them. The notions of the social body at large on the subject of education, are too little defined, or so far as they are becoming definite are too discordant, and especially too much imbued with religious and political elements of disunion, to allow us to expect that any comprehensive institution for the education of teachers can spring up spontaneously. The two institutions to which we have alluded above, as training up teachers for charity schools, are prominently marked by religious distinctions, and together form a perpetual monument of the sectarian religious rivalry which has entered into our plans for the education of the poor. Religious differences, if no other cause, would, we must conclude, effectually prevent the spontaneous growth of training-institutes for the education of a higher class of teachers, except on such narrow party plans as to render their existence an evil rather than a good. We deem the establishment of such institutions, therefore, precisely a case in which the resources of the state may, and ought to be, applied for the decided advantage of the community at large.

And here let us express the conviction, that the chief difficulty which will stand in the way of any comprehensive plans, either for improving our system of education,

or increasing the qualifications of the educators, will be such as arise from religious sectarianism. In no country does the mutual intolerance of religious sectarianism display itself more actively than in England. It mars almost every project of benevolence in which the co-operation of numbers is to be desired. Each little sect is more ready to insist upon the introduction of its own special purposes into the plan, than to contribute to the general strength; and the consequence commonly is, that each party pursues its own distinct course apart from the rest, and what ought to be the general cause of philanthropy, becomes, in a great degree, the scene of contention and rivalry among opposing sects. In nothing is this more lamentably apparent than in the matter of education. Let the Sunday schools of the different sects be carefully examined; and we believe they will be generally found to be devoted rather to the inculcation of the peculiar theology of the sect, than to the communication of Scriptural or general knowledge, or the cultivation of moral and devotional principles. Partisans, of whatever religious creed, deeming religion the highest branch of education, insist, and rightly enough, that no education can be complete without it; they only mistake in their application of this principle, when they severally insist upon their own distinctive doctrinal views as being essential to that religious education which they would have the young receive at school. Instead of being satisfied to instil those leading principles of morality, respecting which they all agree, and to cultivate those religious affections in the young which are essentially the same in all devotional hearts, whatever be the particular class of doctrinal opinions to which they may afterwards attach themselves, the zealots of each party can see no sufficient religious education short of the inculcation of their own peculiarities of doctrine; and they accordingly with-

draw to separate educational methods, and endeavour to perpetuate in the young, whom they respectively claim as their own, a higher regard for their trivial distinctions of opinion, than for the great principles and greater habits of intrinsic piety and goodness. At this present moment, a religious cry is ready to break out against any attempt, on the part of the state, to institute schools for the general instruction of the people, which, if instituted by the state for the use of all, must, of course, abstain from espousing the religious peculiarities of any. The zealots of all religious parties are already agreeing among themselves, that "education without religion" would be worse than no education at all; and they feel convinced that any system proposed by the state would be an education without their own religious peculiarities. They know that any truly national plan must be free from the sectarianism of all sects whatever; and they do not perceive how it might be so, and yet be intrinsically and beautifully religious. The zealous and the bigoted are almost always the leaders of each party; while the timid and the indifferent, by simple acquiescence, give their numerical strength to the movements of the party, and the more enlightened and liberal too often hold aloof from the evidently useless conflict, in which their liberality of principle would be vulgarly denounced as heresy, and their moderation of spirit as a lack of zeal for God.

Whatever the government may at length determine to do, whether in instituting schools or in merely educating teachers, it is evident that their first rule of action must be, to abstain altogether from favouring or even recognising the religious peculiarities of any sect, whether the established sect or any of the dissenting ones.

There can be no danger indeed of a preference being shown for the religious peculiarities of any dissenting sect; the natural bias of the government will of course

be towards the established church ; and it is very conceivable that, unless peculiar caution be exercised, a preference for the church, implied rather than expressed, and incidental rather than intentional, might show itself in framing the requisite provisions for popular education. Existing institutions and habits have given a prescriptive precedence to the church and church-people in so many ways, that a preference of this kind might show itself even unconsciously to the framers of the measure ; and by a large class of church-people, too, the mere non-recognition of the ascendancy principle would, we fear, be stigmatised as a betrayal of the church and a preference for dissent. But the legislator must boldly disregard the exclusiveness of all parties alike. He must go right on with his work of education. Nothing could be more decidedly fatal to its success than even the tacit permission of church ascendancy. Dissenting jealousy would take fire at once, and the government plans would be disowned for their religious bias, whatever educational merits they might possess. Mr. Brougham's Educational Bills of 1821, devised, no doubt, in the purest purpose of promoting popular improvement, but so framed as to recognise the direction and ascendancy of the established church at every step of their provisions, were intolerable to the dissenters, even at that day, and were, by the mere demonstration of dissenting feeling, prevented from passing into laws. The feeling is even more prevalent and more decided now, than it was at that period, and would kindle into implacable opposition to any educational provisions which should give countenance to the peculiarities of the established church.

In founding institutes for the training of teachers, the legislator must therefore rigidly abstain from provoking even the suspicion of sectarianism. And it is perfectly easy for him to do so. He has only to confine himself

strictly to the avowed purpose of such institutions,—namely, that of preparing teachers for the exercise of their calling, by the communication of general knowledge and mental culture, and more specifically by instruction and practice in the art of teaching. With doctrinal theology these institutions must have no concern; and even the religious public would soon be satisfied without obtruding it upon them. Whatever difficulty might be found at present in instituting government schools throughout England, owing to the active desire that religion (meaning doctrinal theology) should be included in all school systems, and the jealousy of sects as to the form of doctrine which shall be taught; there is no such difficulty necessarily attaching to the training of teachers. Let religious doctrines be altogether omitted from the studies, and unrecognised by the regulations of these places; and all parties may soon learn to be satisfied with institutions which simply assist to supply a defect felt by them all, without touching upon their points of mutual repulsion. They will all send to the teachers' institute when they want the art of teaching to be acquired; and if they require a teacher who, besides having studied this art, is possessed with a particular set of religious opinions, they must send him, not merely to this national institute to learn the art of teaching, but also to some school of their own to be indoctrinated into their theology: the national institutes must have to do simply with the former kind of preparation. Let this principle be rigidly kept in view, and it is probable that little or no hostile feeling will be manifested against their establishment; certain it is, that when established, if well conducted, they will soon be confessed to be a great national benefit.

While, however, the teachers' institutes must thus studiously keep aloof from the religious peculiarities of all

parties, it is very conceivable that they might become the means of exhibiting religion, in effect, under a higher and nobler aspect than it is generally permitted to wear under the trammels of any sect; it might, perhaps, be the more effectually cultivated as an affection and a moral sentiment, for not being regarded dogmatically. The very first qualification necessary in those who are to devote themselves to the profession of educator, is a moral character, not simply unimpeachable, but more than ordinarily susceptible of all pure, and generous, and devotional feelings; all possible attention therefore must be given to ascertaining whether this grand requisite is possessed by those who become applicants for admission to the institute, and to the cultivation of these moral faculties during their residence within its walls; and if sectarian views of theology be disclaimed, yet moral and devotional qualifications be at the same time insisted upon and cultivated, the religion thus nurtured would surely prove to possess all that is holiest and best in the religion of all sects, without the asperities of any; and the teachers' institute might thus indirectly prove a more fruitful source of Christian virtues, than the places of professed doctrinal teaching where supposed purity of creed is all in all. A practical religionist, reverencing the gentle spirit of love and goodness as the true spirit of religion, and shrinking from the noisy and ostentatious exhibitions commonly made of theological zeal, may, at any rate, please himself with the imagination that something would be done for genuine piety and virtue, by erecting an institution which should abjure religious party, yet feel the soul of piety impelling its exertions for the good of mankind.

We purposely abstain from entering upon the general question of "National education," except so far as institutions for the training of teachers may be considered

to form part of the idea conveyed by this now customary phrase ; we are only so far concerned with the discussion of national or any other provisions for education, as it relates to the qualifications of teachers and the estimation in which they are held. Whatever may be thought of the desirableness or undesirableness, the practicability or impracticability of legislative interference for the general establishment of schools throughout the kingdom, we believe there is a much greater approximation towards general consent respecting the desirableness of a special provision for the training of teachers. It cannot be dissembled, that any proposal for the general formation of schools under the control of government, however modified the character of that control might be, would be met at present by a very strong and clamorous opposition ; but we cannot conceive of an equally strong demonstration of opinion or feeling being made against the institution of merely training establishments for teachers, so long as the teachers thus provided were invested with no exclusive privileges, and teachers not thus certified were left to compete with them for public approbation ; and provided, also, that the institutes be always opened without favour or preference, on perfectly equal terms, to all classes, sects, and parties. The institution of such establishments by the government for the education of teachers, is a perfectly distinct question from all other plans that may be supposed to be comprehended in the general term "National Education." We may advocate it without being pledged to the approval of any other state provision whatever for public instruction. We do advocate it here, on the same footing exactly on which we accord the propriety of state regulations (whether the existing regulations be wise in all points, or may need modifying in some respects,) for preparing and certifying the practitioners in medicine

and in civil law; namely,—in order to afford proof of ability in cases in which the public have not the means of judging, and in which mistake might be attended with disastrous consequences to those who employ incompetent persons; but we are anxious to keep this question perfectly distinct from the more general question of national education, in order that it may receive the more dispassionate discussion on its own merits alone.

We do not feel it incumbent upon us, in thus urging the necessity of teachers' institutes under the care of the state, to present in detail all the provisions under which they may be supposed to be established; yet a general idea should be offered of the functions which we conceive they must be adapted to fulfil.

It will be necessary, however, first to define the terms we are about to use in speaking of the proposed institutes. The term "*normal school*," though often used to denote a training-place for teachers, properly expresses only one part of what we mean by a *teachers' institute*. A name is indeed wanting for a thing not yet existing among us. A *normal school*, properly means a "model school," that is, a school conducted on what is supposed to be a plan deserving of imitation by other schools. A normal or model school, in this true sense of the term, is obviously an essential part of any institution for training teachers; they must see how a model school is conducted, and must be accustomed, under the direction of the regular teachers of that school, to assist in its management. But this normal school is only one part of the whole institution requisite for training teachers. There must be other provisions for preparing them for their office. Though therefore the term *normal school* is often used to comprehend the whole contemplated provision, we shall, for the sake of clearness, use the term to mean simply the school in which children are taught

according to such approved methods as to make it a model for those who are studying the art of teaching. The whole arrangement we have called, for want of a better term, the *Teachers' Institute*. By the *scholars*, we must further be understood to mean the children who learn in the normal school; by the *students* we shall mean those who frequent the institute with a view to becoming fitted for the profession of teachers. With this explanation, let us proceed to describe the general purposes which these institutes must aim at fulfilling.

They must have reference equally to male and to female education, a separate institute being provided for teachers of each sex, and corresponding arrangements being made in each division, modified, of course, as regards the particular departments of instruction to be made more or less prominent; yet the same general features should characterize the intellectual education of both boys and girls.

They must comprehend such arrangements as will produce teachers for all classes of society. They must train not only teachers for charity schools, but also teachers for those various classes who demand every variety of higher attainments to be communicated to their children. The need is a universal one, which our institutes must be qualified to supply. For all classes of teachers equally, in all departments of general instruction, we want certificates of knowledge, and certificates of ability to teach.

First: As regards the **CERTIFICATE OF KNOWLEDGE**. It is by no means necessary that the proposed institute should make provision, within its own walls, for the acquisition of knowledge in all its departments. This provision is already offered by other institutions; and it is far better to avail ourselves of existing institutions which possess a wide range of educational advantages, and seem founded on a solid basis, than to frame any new establish-

ment of the same kind on a narrower basis for the special education of teachers. It will be enough that a Board of competent Examiners be formed on behalf of the teachers' institute. Let the student pursue his general studies where he will, or where he best can; and then let him present himself for examination before those who are empowered to grant or to withhold his certificate of attainments. Even this examination need not, perhaps, be invariable. The degrees or certificates of certain other institutions (as the London University most especially), might be recognized as sufficient attestation of attainments. But when the candidate has no certificate of attainments on the part of any such recognized institutions (and it would be a vexatious restriction to require that he should study at any prescribed place) it may, in that case, be fairly required, that by an examination before the proper authorities, he give proof of his proficiency in those studies which are deemed requisite in the future teacher. The required extent of attainments must, of course, be varied according to the particular department of education to which the student may propose to devote himself, and the examinations would be framed with reference to the same distinction.

Secondly: The competency of knowledge being thus examined into, the institute itself must furnish all the provisions requisite for imparting skill in the ART OF TEACHING. This is, indeed, the essence of the required institution. We need a provision, not yet existing, for imparting the art of teaching. This must be done, partly, by way of precept, and partly by way of practice. A professor of the science of teaching must lead the students to a knowledge of past experiments and results in the art, must assist them to *gain* a clear conception of the objects to be pursued *by them*, and of the best means of obtaining those ob-

jects; and then they must pursue their preparation farther, by seeing how these principles are put in practice in the normal school, and by entering upon the practice themselves in due course as assistants in that school.

Normal schools of several distinct grades will be requisite, corresponding to the various classes of schools, of which these teachers are preparing to become the future conductors. There must be, at least, two grades; perhaps more, but two certainly. There must be a normal elementary school, as the model to be studied by the future charity-school teacher, and by the teacher of the junior classes in a higher school; and there must be what we may call, for want of a better term, the high school, in which languages and the higher departments of literature and science are taught, as the model of classical and commercial schools for the middle and upper classes, for those, that is, who can and do give their children a more extensive kind of education. These two divisions of the normal school, at least, would be necessary; being assigned, not according to the social rank of the pupils, but according to their studies. The instruction of charity scholars may be just the same as that of the junior classes in the high school, and the same qualifications will be necessary in the master in each case. But the upper classes in the high school demand an enlarged course of instruction, such as is not necessary to the station, nor compatible with the time and means, of the poorer ranks of society; and the master of such a school must, therefore, be differently qualified. Possibly other subdivisions may be found requisite, especially if the institute should be founded on a large scale.

These normal schools, especially the high school, would contribute largely towards the expenses of the whole institute. The scholars in each should, of course, pay according to the usual rate of schools in which the same things are taught. The students also (who are prepar-

ing for the office of teachers) would, of course, be required to pay for the benefits they receive in the institute. They might be differently charged, according to the scale on which their attainments have been certified, and on which they propose to graduate as teachers. With these sources of income, the institute would require, it is probable, only a trifling provision from the public funds; but the cost concerns not our argument. Be it great, or be it small, if the institution in question is wanted, the cost must be provided. We have alluded to the payments of the scholars and the students, not by way of estimating the income of the institute, but of expressing what appears to be the correct principle on which to conduct it.

Institutes of the kind now described, would, we believe, be welcomed by the nation as a great and decided benefit. They would provoke no party jealousy; they would shock no antimonopolist feeling; they would simply open their advantages, without constraint or preference, to those who might choose to avail themselves of them. The student thus trained would leave the institute with a simple certificate of ability, but without any exclusive privilege attaching to him on that account. He would have to take his place among all other professors of the art of teaching, and the public would be the ultimate judges of the value of his certificate. Existing teachers might, by submitting to the proposed examination, obtain the certificate, if it proved to be valuable to its possessor. This ultimate appeal to the public judgement, we must add, would insure such care on the part of those who granted the certificate, as to constitute it a trust-worthy proof of fitness for the office. The institute must be responsible ultimately to public opinion, and then it will gain confidence as soon as it has merited it. Whereas, if it were proposed to grant to the certified students of the educational institute an exclu-

sive right to practise as teachers ; such a monopoly would justly be condemned, as not only oppressive to other teachers, but also as tending, according to the general spirit of monopolies, to render the privileged teachers indifferent to their own sufficient qualification, and supine in their work. Let competition, therefore, be still left free ; and if it be found that the teachers sent forth from our institutes are qualified in a superior degree for their office, the institutes will, deservedly, be frequented more and more, and their certificates may be trusted as a better guide to the choice of instructors, than the casual opinions of friends and neighbours. That institutes of this kind, conducted on this free and liberal basis, would materially contribute to raise the average qualifications of teachers among us, we cannot feel the slightest doubt. And by thus improving the state of the educational profession, they would sooner or later cause it to rise, at least in equal proportion, in general esteem.

But other agencies than those of legislation and institutions must be chiefly invoked, in order to raise the profession of educator to the place which it ought to occupy in public esteem. We have placed these first among the means available for this end, because they are the most palpable, and may seem the most direct ; but less ostensible agencies are generally more powerful in operating upon the state of public feeling and opinion. Laws and institutions will not infallibly sway men's thoughts ; they may even revolt the general mind by the too forcible effort to guide it.

Nor can even voluntary combination and organization, the resource so generally employed in the present day for almost all purposes, avail in any great degree to the promotion of the object before us. At least, if we associate for the purpose, we must collectively employ the very same agencies of persuasion and conviction which we

should employ individually; and the only purpose of combination (an important one we grant) would be, to command the best exertion of talent in behalf of the cause of education, and to give our collective efforts to the dissemination of what we deem the best means of conviction. But when we have thus provided and disseminated the means of conviction, we must leave them to produce their own fruit in the various classes of minds into which they may happen to fall.

We are inquiring into the means of leading men in general to estimate the importance of education more highly than they do. The end to be produced is a mental conviction, or rather a mental taste—a certain desired state of general opinion and feeling on the subject of education. But the general state of mind is made up of the minds of individuals. Reasons and motives must reach every individual mind, in order to constitute a valid change of the general mind in favour of education. Laws and institutions do not directly furnish these elements of conviction. They are themselves, indeed, so many materials for thought addressed to the public mind, as well as ordinances directly regulating the public conduct; and while they may, in some cases, alarm prejudice and excite opposition, they may, in others, suggest earnest thought and candid reasoning. If the claims of education are well founded, all the various materials for thought that can be presented on the subject, will, if judiciously presented, tend gradually, but surely, to lead the public mind to a deeper conviction in its favour, and proportionately to call forth a feeling of respect towards the profession and its professors.

The chief means, then, of elevating the profession of educator in general esteem, must be the ordinary means of appeal to the minds and hearts of men. We must act *upon the generally prevailing notions and feelings re-*

specting education, by those slow yet sure appeals both to argument and to experience, which become, in the course of time, the means of establishing great truths and effecting great social improvements. **ALL MORAL EFFECTS MUST BE PROMOTED BY MORAL AGENCIES.** The great living heart of society can only be moved by living influences. Law, enjoining a conviction or a feeling in favour of education, would be a dead letter. The living spirit would be, the cordial assent of society welcoming the educational law when given, or a strong and earnest feeling of society calling forth the law into existence.

The formation of teachers' institutes would, it is to be expected, contribute greatly towards raising the general estimate of education. They would not only train teachers for the community, but in some measure train the community to a right estimate of teachers. By putting advantages within easy access, people are taught to desire and aim at that which they might otherwise not have striven to attain, through ignorance of its value or distrust of its possibility. The supply may, to a certain extent, stimulate the demand, as well as the demand call forth the supply; but other things must concur to make that demand effective; and institutes, such as we have described, might be formed in vain, unless there is a probability of bringing the public mind into a condition to appreciate them when formed. To raise the standard of educational taste, then, is the main object to be pursued, whether by the formation of new educational agencies, or by other means of acting upon the public mind. This alone will reach the root of the matter. Thus only can the required institutions gain stability, if formed under the auspices of the legislature; and if this condition of the general mind could be attained independently of such legislative aids, even the required institutions would, under some shape or other, though, perhaps, not

under the most comprehensive provisions, soon start into spontaneous existence.

In another point of view it becomes apparent, that the elevation of the general educational standard is the great object to be aimed at. The educator must, ultimately, receive his remuneration, whether directly or indirectly, from the public. Even if supported wholly or in part by the state (as some advocates of national education desire that he should be), the state, in this country, is only the agent of the public will; and if the general feeling of the British constituencies on the subject of education were sordid, it would be sure to be clamorous against parliamentary grants for the purpose, and the representatives in parliament would, at their peril, demonstrate any higher tone of feeling. But the probability is, that, in this country, the educators will continue, as at present, to come into immediate pecuniary compact with those whose children they instruct; and, while this is the case, it is evident that a high appreciation of the purposes of education on the part of parents in general, is the only ground on which the instructor can hope for an adequate remuneration. By an adequate remuneration we mean, such as is likely to render the services of the profession the most effective possible; such a remuneration as might fairly be looked for in most other professions or callings, in return for a similar union of ability and attainments, and a similar devotement of time and labour; such a remuneration, therefore, as will enable the educational profession permanently to command an adequate number of the most suitable persons, without counting upon the operation of motives of peculiar self-devotedness in leading them to renounce more tempting prospects in favour of these. We mean such a remuneration as will enable them to maintain an average rank, as estimated by worldly resources, among those whose children are committed to

their care ; such a remuneration as will enable them to live and labour in their vocation, with minds free from pressing worldly anxieties, and therefore able to devote themselves unreservedly to their important duties as educators. We claim thus much at the hands of society, not only as due to the educators, but also as a necessary provision for their real efficiency in their calling. We can only obtain this at the hands of society, in proportion as the advantages of education are appreciated, and the average standard of intellectual attainments is raised. Thus again we are referred to the general mind of society at large, as the ultimate arbiter of the degree of education that shall be deemed requisite, and of the rank which the educator shall hold ; and hence it is evident that to lead the public mind by all possible means to an improved power of appreciating intellectual blessings, is the great desideratum. What means can we employ for this end ?

The required improvement is already advancing ; slowly it may be, but steadily and certainly. As each generation receives on an average a better education than their fathers, the standard of education is, at least to that extent, advanced in the course of a generation. The last twenty or thirty years have been peculiarly distinguished for the wider extension of primary education among the poorer classes ; and to schools succeed mechanics' institutes for the same classes when adult ; till the visible progress of the lower orders (as they are called) has given a perceptible stimulus to those next above them. The general standard of education is consequently rising—we think rapidly. We may smile at the mistakes of many in their attempts to lift it higher, while they know not exactly where to place it. The half-educated man, grown rapidly rich, and feeling, among other objects of worldly ambition, that of giving his children a good education, perhaps chiefly because he considers it a sign of worldly

distinction, may present in himself and his family something of a burlesque upon educational refinement and polite manners. Yet there is surely something hopeful in the fact that education (however vulgar may be the individual's ideas of that which constitutes education), is regarded as essential to respectability in life; and the next step may be to improve his ideas, or at least those of his children, respecting that which constitutes a good education. The educational standard is rising, not only steadily, but, just now, rapidly. There are two signs of this fact, too unequivocally exhibited at present to be doubted, in the strenuous efforts making by large portions of society, to provide for their own children an increase of educational advantages. It seems as if the superintendence and patronage of places of education for the poor, had been the means of leading the richer classes to study the science of education somewhat more diligently than otherwise they might have done; and the result of their growing acquaintance with the general subject has been, a determined movement for the attainment of improved educational advantages for their own children.

One movement of this kind shows itself in the institution of infant schools for the children of the upper classes. After patronizing these schools for a few years, as instituted for the children of the poor, the patrons have perceived that they were communicating advantages by the hand of charity, superior to those which their own children possessed; and infant or preparatory schools, conducted on the same general plan, have sprung up in many places; some as private establishments, others on a larger and more permanent basis as joint-stock institutions. The particular details of the plans pursued in these institutions, do not concern our argument. Here is a spontaneous effort of society to supply a means of education of a somewhat new character, which has lately been proved,

or at least is believed, to be powerfully productive of good. This shows that much active thought is awake to the subject of education, and much energy ready to apply itself to the improvement of existing plans, wherever they are perceived to be capable of improvement.

The other sign is more strikingly indicative still of an improving standard of education; namely, the progress of proprietary schools. Their distinctive principle is, that parents combine together to create a school on their own plan, according to their own perception of what education ought to be, and subject to their own control; instead of each looking round for a school to suit his views among those which individual masters have formed according to their peculiar ideas. The rise of proprietary schools plainly demonstrates the perception on the part of parents, of the inadequacy of existing provisions for education; and, more than this, it demonstrates their consciousness of ability to decide and direct the general course of education which their children shall receive. The assertion of this right to direct, bespeaks, if not the rising of the educational standard, yet at least the wish to raise it, and a great activity of thought and enterprise in reference to the subject. The plans actually adopted in this instance, or in that, may be good, or may be bad; certain experiments in education may be wild, or they may be discreet; and all this is nothing to our purpose: these things will rectify themselves in the course of that active-minded attention to the subject, which the institutions themselves essentially bespeak. We cite proprietary schools as a sign of the times, yet more decisive than infant schools for the middle and upper classes, that the educational standard is actually improving.

But these signs themselves show us, under another aspect, how defective the general idea of education still is, as regards one half of our children. They are signs of

improvement as going on in boys' schools, to which there is little or nothing to correspond in the educational provision for girls. No proprietary schools for girls, and very few infant schools. When we cite the partial fact, we must not overlook the partial omission. The one sign is as full of information as the other. The education of girls wants improvement most, and will find it last; but at last, it will find the requisite improvement, we have no doubt.

We pursue then the inquiry:—What means can we employ to promote the yet higher elevation of the educational standard? To quicken to a yet more general appreciation of intellectual advantages?

Let the question be answered by another. What means have hitherto been employed; what agencies have been effectual hitherto, in advancing the educational standard so far as it has been advanced? What agencies are at work just now, to stimulate and sustain those efforts which are spontaneously making, in so many ways, for the improvement of our educational resources.

Let us continue to do what we have done, and what we are doing; only let us do it more diligently, and, where experience points out the way, more efficiently. The standard of educational requirement is rising; let us persist in using the same means, only more effectually if possible, for raising it higher. The perception of the value of education is extending continually; the ability to estimate the respective pretensions of professors and their plans, is increasing in society at large: let this perception be more and more exercised—let this ability be encouraged freely to employ itself.

The chief foundation for hopefulness in contemplating the present state and prospects of education in England is, that whatever improvement has taken place, whether *in the actual provisions* or in the feeling respecting them,

has been intirely spontaneous; it must, therefore, be-token a genuine and earnest movement of the real heart of society. France, and yet more Prussia, may excel us in the amount of educational provision made for their respective populations, and in the systematic organization which has given to their educational plans a more rapid maturity and a more immediate efficiency; but, in the absence of such national machinery as they possess, it is matter of surprise that we are not even farther behind them than we are in our educational career; and it is just, at any rate, while we confess that we are far behind them, to collect all such elements of hope as are really discernible in the state of our own national mind. The spontaneity of our exertions, then, and of our improvement, to such extent (however limited) as it has reached, is, we repeat, the most hopeful feature of our educational prospects. The standard, such as it is, by which Englishmen estimate education and educators, is a standard really existing in their own minds, not loosely adopted from external authority. That this standard is really rising, is proof that the average cultivation of the national mind itself is rising. The movement, such as it is, now making for improvements in education, is the genuine expression of a healthy conviction, and a deliberate resolution in favour of education, which contain, beyond a doubt, the indestructible seeds of social improvement. Growth from within is the attribute of life; whereas, external institutions, unless they succeed in awakening the inward life, may be only the aggregation of so much inanimate matter around it.

But when we speak of these things as hopeful, we mean not that we are satisfied with the state of education in England. Looking at them hopefully, we imply that we do not rest in them contentedly; only we point to them as indicating the direction which must be given to all

practical efforts in behalf of education. The past and the present in our educational career are chiefly good, as indications of what we believe they are tending to. There is much, very much to be done yet, compared with the little that has been done; but the mode of doing more must be, to use more effectively the same leading agencies which have hitherto been employed, rather than to summon any distinct class of new agencies into operation. Indeed, we know not what new agencies can be summoned in aid of a mental conviction and a mental taste, such as it must be our purpose to spread.

Then, what is it that has led the public mind thus far towards appreciating the value of education? What is it that has stimulated the effort now manifesting itself for its improvement?

We answer: the progress of education itself. Only an educated people can thoroughly appreciate education for their children; only an educated people can hold the educators in true respect. It is the past education of the public mind up to a certain point, that has enabled it now to demand educational institutions capable of carrying the next generation beyond its own point of attainment. Each degree of intellectual advancement always opens the perception of degrees still higher than its own; for every one's ideal is somewhat better than his actual, and this constitutes the principle of constant progression in the human race and in the individual; so it is no circulating logic to maintain, that in order to place education and the educators in a right position in public estimation, you must educate the public mind itself. Cause and effect reciprocate. An enlightened state of the public mind demands thenceforth new educational provisions, and institutes them accordingly; then these *provisions* produce, in the next generation, a more en-

lightened order of intellect. The process thus tends to multiply itself continually in a kind of geometrical ratio, and every advance hitherto made in the state of public feeling and opinion on the subject, is a valid pledge of more than a proportionate advance about to be made.

"Educate, educate," is the real answer to the inquiry, how the public mind is to be led to esteem more highly the profession of educator. Educate not only the opening mind of the child, but the mature mind of the man. Send forth knowledge, and endeavour by every means to awaken a taste for its reception. And this is what we have been doing, and what we must do yet more perseveringly. The diffusion of knowledge, the promotion of thought and inquiry by all the ordinary agencies by which the public mind is addressed, has been, and must be still, the means of increasing the public respect for the office of educator. All sources of intellectual culture, (however, wherever opened,) all that contributes to gratify and to confirm any intellectual taste whatever, all that assists to reveal to men a perception of the worth of their own mental nature, and to give them experimental proof of the superior pleasures resulting from its exercise, is contributing in effect to establish a wider and deeper conviction in favour of the importance of early education, and is thereby preparing to place the educator, who is perceived to be qualified for his important task, in that position of genuine honour which he ought to hold.

We therefore invoke the more strenuous aid of all means, all agencies, all institutions whatever, which tend to inform and cultivate the general mind of society, as the destined means of placing the class of educators in their rightful position, and also of fitting them to hold it. What these means are, is abundantly manifest.

By nothing else, perhaps, has the education of the public mind been so materially promoted of late years, as by the increase of *cheap literature* of a superior order. Books of useful information have been placed within the reach even of those whose means are the most confined ; and works of taste and design, such as used to be restricted by their price to the most limited class of wealthy purchasers, have been brought within reach of that large middle class, whose average state of cultivation most immediately impresses a visible character upon the age. This vast multiplication of cheap literature has been effected largely through the regular course of trade, while partly through the aid of societies of various kinds, which have guaranteed the cost and promoted the circulation of large editions. It has been aided in a great measure by the progressive improvements made in the various arts of stereotype-printing, wood-cutting, and steel-engraving ; and has found itself justified at every step in assuming as the basis of all its calculations, the fact that the class of readers must have been immensely multiplied by the extension of education during the last few years. It is important to observe that this extension of cheap literature has taken place altogether spontaneously, as regards dependence on legislative aid, and with very little assistance even from voluntarily organised societies ; the previously existing amount of education called it gradually forth ; and, thus called forth, it becomes itself the means of increasing beyond calculation the general extension of knowledge and of taste.

Under the head of literature, newspapers must be particularly mentioned as exercising a powerful and constant influence upon the public mind. They supply daily materials of thought to multitudes on almost all subjects—legislation and politics, business and commerce, *inventions* and discoveries ; and most of them reserve

a corner too for poetry and general literature. The daily and weekly press forms a great part of the existing provision for adult education, and is destined in all probability to exert a still increasing influence upon the public mind.

Voluntary associations for literary and scientific purposes, such as libraries and news-rooms, museums, philosophical societies, and mechanics' institutes, have also greatly promoted the education of the general mind. These have all sprung out of the public intellect; and while they are indications of its past progress up to that state in which it could desire such institutions, they are also among the destined means of its further and indefinite progress.

The pulpit, we must add, might do much (probably far more than it has done,) to advance education and educators in public esteem. Not only might the numerous anniversary sermons for Sunday schools and charity schools of other kinds, be made occasions for placing before large popular audiences some well-considered and enlightened views of education; but the ordinary ministrations of the sacred office might surely, with the greatest propriety and with the happiest effect, be occasionally, nay frequently, devoted to the illustration of this subject, as being a subject of such practical importance to the welfare of every family, and one on which the heads of every family are required to form a judgement, or at least to adopt a decisive course of action. The philosophy of education would be found, by any preacher who should study it well, to comprehend a large part of domestic religion; and the best educational essay would be the most suitable charity sermon for a school. We doubt whether the clergy in general have given this great subject a sufficiently prominent place in their pulpit discussions and exhortations; but they are a class of men

whose own education, pursuits, and position, pre-eminently qualify them for gaining and diffusing large views on this subject.

Only one thing has the legislature done, of late years, materially tending to assist the education of the public mind; or rather, it has relaxed one of the chief obstructions before existing to the increase of intellectual activity, namely, in the reduction of the newspaper stamp duty. And perhaps the chief, if not the only, aid that needs be desired from the legislature, towards the education of the adult public mind at least, would be of the same kind, namely: the removal of all remaining imposts upon the materials necessary for the publication of books and newspapers. The tax upon the manufacture of paper is the chief remaining "tax upon knowledge;" let the legislature remove this, and any other tax that tends to augment the cost of gaining or disseminating knowledge, and then "leave us alone." The progress of society is vigorously determined onward, with a conscious power of self-motion and self-guidance, which only requires "fair scope and no favour." Men are already training themselves and training one another, both by their personal intercommunications and by their collective institutions, to a power of appreciating better and better all educational advantages, and of understanding better what kind of early education is requisite for usefulness and happiness in life; and they are at the same time gaining, in a corresponding proportion, a disposition to honour the educator who is found competent to fulfil his office, and to receive with readiness, or to create with energy, all requisite appliances which may subserve the great business of education. We trace in all this the signs, as already existing, of what an eloquent transatlantic writer predicts as the coming "regeneration of society:"—"One of the surest signs of the regeneration

of society will be, the elevation of the art of teaching to the highest rank in the community. When a people shall learn that its greatest benefactors and most important members are men devoted to the liberal instruction of all its classes, to the work of raising to life its buried intellect; it will have opened to itself the path to true glory. This truth is making its way.”*

To the importance of this truth these pages are an earnest, however feeble tribute. If, in any instance they might become the means of exciting or strengthening a conviction in favour of this truth; to that extent alone can they be thought to have rendered a valid answer to the proposed inquiry into “the expediency and the means of elevating the profession of educator in public estimation.” If they have at all contributed to show the expediency, to that extent precisely they have contributed the means; for, a feeling of the expediency on the part of society in general, would be precisely that condition of the public mind which would effectually honour the class of educators. We have been endeavouring then, in fact, to the best of our power, to apply these means at every step of this inquiry. When insisting on the low state of public feeling on the subject of education, and the deficient qualifications too often apparent in the educators, as the two-fold cause of the existing disesteem towards that class of persons; we were, in effect, endeavouring to contribute somewhat towards a more worthy estimate of the importance of education, and a more effective consequent demand for greater qualifications in the class of teachers; and, whether we suggest that the remedies are to come more directly from institutions for the better training of the teachers, or ultimately from an improved educational standard in the public mind, it is to that public mind that the appeal is submitted; it is

* Channing, quoted in the *Courier*, March 30, 1838.

in that public mind that we must endeavour to call up a higher standard of intellectual taste, and to rouse an energy of will sufficient to command the needful institutions into existence.

But we must aim yet more directly at this end. We must contribute what little we are able, to the special materials of thought which at present engage the public mind, expressly in reference to the subject of education. Many earnest and powerful minds have been, and are occupied upon the practical details of various educational projects, which have been successively presented to public notice; and a large and increasing class of well educated parents are actively stirring themselves (as has been already noticed) in the arrangement of plans for the education of their own children. To contribute in any degree towards sustaining that lively interest, with which the various purposes and plans of education are now more and more generally regarded, by writing anything worth reading and thinking of, in respect either to the principles or to the details of educational methods, would be contributing, in the most direct manner possible, to the intelligence and energy of that tribunal, which must become the ultimate arbiter of our educational institutions and methods, which must hold the standard of educational attainments, and decide the degree of regard in which the profession of educator shall be held.

We shall not attempt, in what remains of this brief essay, to discuss the details of any educational plans; but shall confine our remarks to the principles on which all such plans ought to be founded, and to the leading qualities of mind which ought to characterise the teacher. The great desideratum in the state of general feeling on the subject seems to be, the attainment of clear and rational leading views respecting the purposes of education, and the objects at which the instructor ought to

aim. At present, the public mind is awakening to the general subject of education, and parents are concerning themselves more than they formerly did with the details belonging to it; but it were more useful, perhaps, that the public mind should be directed chiefly to the larger views of the matter, and the mere details of plan and system (especially if institutes be founded for the purpose of studying and experimenting upon those details), may be left to be arranged by those who have to carry them into effect.

It is more important to insist upon the OBJECTS of education; and the leading object we should at once describe to be, the DEVELOPEMENT of the mind and character — developement, we say, as contrasted with instilment, for in these two words resides the leading question as to the objects of education. The chief diversities, at least, actually exhibited in the prevailing modes of education (bespeaking an apparent diversity in the object pursued) may be described, we believe, in these two words, developement and instilment. Whether in regard to moral or to intellectual education, this diversity of method is strikingly exhibited to every careful observer.

The mode of instilment is, to make habit and authority the sole basis of character and of attainment; “to write line upon line, and precept upon precept,” enforcing the reception of each by the power of never-doubted authority and ever-strengthening habit; and thus to make the earliest impressions respecting facts and principles so decided and so deep, before the time when the mind is matured for diligent inquiry, that they shall seem, in after life, like so many instincts of virtue and intuitions of knowledge, which it were sinful to doubt, needless to prove, and impossible to modify for the better.

The mode of developement is, to lead every power as

early as possible to its most vigorous and healthy and independent exercise; having given the habit of correct thinking, to supply materials for thought, rather than the results of thought; to train the mind to self-action and self-dependence; to make outward authority needless, by awakening a more intelligent and active authority in the individual's own powers of inquiry and judgement; to make the habits those of voluntary self-culture and intelligent conviction.

The character thus developed is the truly intelligent and moral being who makes humanity a title of real dignity and glory. He is awake to improvement; he is following his "being's end and aim;" and he can joyfully recognise all other forms of excellence and power and glory besides his own, as developed in other minds all around him. He, rational in his own convictions, can yield to others the equal use of their reasoning powers; true to his own conscience, he can admire conscientiousness in every fellow-being who is equally true to his conception of what is right. Whereas, the character that is merely instilled, without inward developement, inflexible though it may be in religious steadfastness, and conscientiously adhering to every feeling of what is right, will yet be contracted in its views, too apt to estimate what is right according to the unessential peculiarities of its own feelings and habits, and unable to appreciate the good that is not exactly of its own sort, or to desire attainments that are even better and higher than its own.

A well developed character must be admitted, we think, to be an incomparably higher order of character, whether intellectually or morally, than that which is merely instilled, however well. Its chief pre-eminence consists in its improvability, which is, in effect, its discovered power of ever-enlarged action and ever-growing happiness. If so, the educational process which thus de-

velopes character is, to the same degree, a higher order of process than that which instils it.

We would urge it, therefore, as a most important leading principle, that the proper object of education is the developement of the faculties, rather than the mere instilment of material into them; that the mode of developement ought to be employed as much as possible, that of mere instilment as little as practicable. For, what ought we to desire as the result of our educational efforts upon those committed to our influence? Is it that their minds should reflect the very image of our own? That they should echo our precise opinions, and transmit them unchanged to the generation after them? Is it that they should adhere even to that precise line of conduct which we have regarded as the line of moral duty, for no other reason than because we have taught them to do so, because we have never permitted any other example to come before them in their childhood, and have led them to shrink back with sensitive, yet unexplained, revulsion from every scene and every person that the world presents of questionable moral rectitude? Or is it not, that their minds may attain their full stature in strong and independent growth? That they may learn to act from their own sense of what is right; not fearing, in such a case, even our disapproval, nor yielding even to our scruples? That their own sense of right may be trained to an intelligent appreciation of the grounds of obligation, and not be the mere echo of prejudices, even though allied to virtue? That they may honour the cause of virtue, by presenting her the homage of intelligent minds and free spirits? That they may obtain that self-action and self-dependence, which, by being true to conscience, must be true to God, and which are essential to all dignity of action and elevation of soul? The mere statement of the alternative is sufficient to decide the question. We

educate the child, that he may become a man. And if, while a child, he needs to be directed ; when a man, he must direct himself. Then it follows, that the object of all outward direction and control should be, to develope the inward power of self-motion and self-guidance. The object is, not to produce certain specified actions, but to mature the principles and feelings which will produce those actions or better ; not to infuse a certain set of notions, but to give activity, and supply materials to that mental faculty, which must receive or reject these notions and others besides ; not, in short, to guide a machine, but to educate a mind ; and not to glorify our minds by its imitation or its servility, but to develope in that mind the sources of its own happiness, its own usefulness, and its own progress.

The mode of teaching, which should be answerable to this idea of the object of education, must be such as would imply great ability and great attention on the part of the teacher. His whole business comes to be that of accurate observation and skilful adapting. Teaching and learning must be something very different from that mechanical round of unvaried instilment on the one hand, and passive reception on the other, which has often passed for teaching and learning. As various as are the minds of the pupils, and even the varying wants of the self-same pupil, must be the modes which are comprehended under that one term, descriptive of the workings of them all, developement.

The leading principles of the art of teaching follow :—

Everything that is communicated, must be so presented as to be understood by the pupil. There is no teaching, properly so called, where there is not learning. This often-neglected principle will, if observed, insure a double advantage. The more direct advantage is, that the knowledge thus communicated becomes a solid appropriation

in the mind of the learner; the indirect, but more comprehensive good is, that the powers of the mind are by this means developed, and enabled to go forth in quest of knowledge for themselves in all other directions, and to make it their own wherever found. A double evil ensues from the neglect of this most rational principle. Superficial knowledge is its direct result; mental insincerity is its more fearful consequence. A child who is accustomed to take the teacher's dictum as sufficient, without verifying it by his own judgement, and to regard as knowledge what is at best only a vague impression, admitting it into the memory in the precise form in which it is communicated, without blending and mingling it with his own previous stores of information, whether this be owing to a fear which has been excited by his teacher's repulsiveness of manner, or through a shrinking timidity on the child's part, which needs encouragement to express its doubts and reasonings, or through a mental torpor, which requires to be stimulated by appliances the most difficult of invention in the whole art of teaching,—such a child is learning, in effect, to be insincere to himself and his teacher, as to his own amount of knowledge; and if, when he grows up, he should ever be undeceived on this point, he will still be tempted to practise, if he can, the deception upon others.

Teaching by rote is bad. It is better that the pupil should express in his own words the idea which he has gained from his book, than that he should parrot the precise words of the book. In the one case, the teacher sees at once whether he has gained the idea; in the other case, this is often difficult to discover, and the chances are, that the adherence to verbal correctness may have prevented the self-appropriation of the thought.

Catechisms are bad, for the same reason. The question and the answer may be committed to memory, without

either the question or the answer being understood by the pupil. Let the teacher make his own questions upon the book which has been read, or the lecture which has been given, and let the pupils give their own answers. This is the way to understand each other—this is true catechising.

But while we thus deprecate rote-learning, where it is liable to impede instead of developing the exercise of the judgement, we grant the importance of the due cultivation of the memory. There are demands enough, however, upon the memory, in the nature of things, without assigning to it those departments which properly exercise the judgement. In the acquisition of a language, memory is called into perpetual requisition, and judgement and comparison follow when memory has provided the materials for their exercise. Yet the greatest aid to the memory in the acquisition of a language is, the continual act of comparing newly-acquired words with those already gained, and of referring the facts of language, as fast as they accumulate, to principles of classification and derivation. The facts of history, again, afford necessary exercise to the memory. Facts must be gained, before the philosophy of history can be applied to their explanation, as instances of the sequence of effects upon causes. Yet here the memory finds it tedious beyond endurance to study merely disconnected facts, and the perceived connection of one fact with another is the greatest aid to the retention of their historical order. The facts of science and natural history ought to be communicated, as much as possible, by means of experiment and observation upon the objects themselves; and where this is not practicable, correct drawings are the best substitute for the things. The memory will in all cases best retain what is intrusted to its keeping, when *these* contents are classed according to some true prin-

ciples of generalization, or referred to some order of natural sequence.

There is a danger which we think it right here to notice, as peculiarly liable to arise out of the necessary use of systems and plans of teaching. System and method are indispensable. A great deal of the mere drudgery of teaching may be saved, it is obvious, by clever contrivances of this kind; and the instruction given can by this means be participated by many pupils at once. To this latter purpose especially, the machinery of schools is adapted, and so far as the number of pupils can be multiplied without detriment to the efficiency of the instruction received by each, the machinery of the class is so much intellectual economy. The class, however, must not be multiplied beyond that extent which is compatible with the teacher's individual recognition of each pupil's intellectual wants and progress. We must not trust too much to machinery in an intellectual process. The individual must never be lost in the mass. This is a limitation not unneeded perhaps in many of our larger schools.

Systems of teaching have been propounded of late in great numbers—some of them announced with high-sounding pretensions. We hear the Interrogative system, the Hamiltonian system, the system of Jacotot, the system of Pestalozzi, successively recommended as a sort of specific for the children's progress, and mechanical guide for the teacher's convenience. But the best of these (so called) systems are not systems, except so far as good sense is always methodical and self-consistent. So far as we can understand what was the method of Pestalozzi, it consisted in that beautiful power of continually fresh adaptation on the part of the teacher, to the fresh wants of different pupils, or of the same pupils in different stages of their progress, which is anything but systematic in the common sense of that term. By

a system of education is commonly meant some hard inflexible routine of business, such as is extremely apt to become mechanical and formal ; some prescribed method, by which an unintelligent teacher may be made to conduct the machinery of a school with apparent propriety, while perhaps with very little solid improvement to the minds of the pupils, and which a teacher of a different order would find to be an impediment rather than an aid to his success, unless he were left at liberty to modify it according to his own perception of the wants and abilities of his pupils. Now we do not see anything in Pestalozzi that answers this general idea of a system of teaching. His was the system of observation and good sense : the method of perpetual and varied self-adaptation to the ever-varied intellectual circumstances of the pupil ; a quality so essentially belonging to the mind, and heart, and manners of the teacher, that we believe it is utterly impossible adequately to represent a " Pestalozzian " lesson in a book, the nearest approach being a genuine report of a lesson actually given. But even then, the book wants the personation of both master and pupils. The fact is, that such lessons cannot be taught from book, though books may supply the material. They must necessarily be oral. They must be genuine conversations between teacher and pupils ; and, if put into a book in order to enable other teachers to adopt the Pestalozzian system, without gaining the Pestalozzian mind and manners, information and power of communicating it, such lessons, whether styled Pestalozzian or not, will be intrinsically stupid and ineffectual. One great principle may with advantage supply the place of a servile and mechanical adoption of any systems of teaching whatever ; namely, that the teacher apply his own good sense to the results both of others' experience and of his own, *and endeavour to enter into the minds of his pupils, their*

habits of thought and modes of reasoning, in all his efforts to communicate knowledge to them. To communicate effectually, he must begin from their exact point of starting, though it may not be the most systematic, and must lead them on thence to his own order of arrangement. He must strike out a distinct line of illustration, according as they compel him to begin at one point or at another; and his great art consists in apprehending precisely their degree of knowledge or ignorance, in putting himself in their existing condition of thought, and leading them to the correction of their own mistakes, and the perception of the truth which he desires to communicate. We may call this the Pestalozzian method if we choose; we might call it the Socratic with equal propriety; it is the method of good sense and patient ingenuity; but it is not a system, and no mere system-follower could ever be drilled into it.

The *contents* of a school education, *i. e.* the particular course of studies to which the child's attention shall be particularly directed, must of course vary according to his abilities and tastes, and his probable destination in life; and as this choice of studies is in fact decided largely by the parent's perception of his child's abilities, and by the parent's wishes or convenience in the choice of his future destination, it is highly important that parents in general should entertain a large and liberal estimate of the contents of such an education as is fitted to make a useful and happy character. There is at present some danger, we think, lest the stricter jurisdiction which parents are claiming over all the details of their children's education, should be exercised with too narrow a reference to the immediate and grosser utility of the different departments of knowledge. The perception of the utter inadaptation of the course pursued in the old grammar schools to the prospective destination of the

majority of their pupils, has led many minds, only too naturally, to entertain a kind of hard skepticism respecting the utility, not of the dead languages only, but of everything that does not bear an immediate reference to the future occupations of business. As the old grammar schools taught nothing but Latin and Greek, many persons are apt, on the discovery of this mistake, to run into the opposite extreme, and to insist that Latin and Greek shall never be taught any more. There is, we think, at present, a greater re-action of feeling against the importance of classical attainments than wisdom justifies, or than the public taste will permanently confirm. We attempt not to hold the balance in estimating the value of classical studies, but would earnestly express the fear lest the demand for what is practically useful should in its turn be as exclusive and narrow, as was the old system of devotedness to classical pursuits. The contents of the child's education, while they should be decided by a reference to his ability and probable destination, should have a reference, not simply to his business adaptation for his future calling, but, more than all, to his mental happiness as a human being. Let education, like everything else, be brought to the test of utility; only let the utility by which we estimate it, be a large and liberal one. No standard is more vague than that of utility, because it practically means each person's own conception of what is useful; and the gross or grovelling mind proclaims that to be useless, which the improved mind sees to be subservient to the highest and most important uses.

As regards even the worldly calling, since it is impossible to assign what this shall be, until the powers and tastes of the child have been in some degree developed by education, it is manifestly impossible to apply, at every *step of his early culture*, the standard of direct utility,

as estimated with reference to his future wants in life. We must, and we do, communicate general knowledge, and draw forth general activity of mind, under the conviction that a comprehensive provision of intellectual materials, and a general developement of the mental powers, cannot fail of being a good preparation for any lot or calling whatever. And there is a higher utility than that of fitness to promote success in business, which will be contemplated by every wise parent in his arrangements for his children's intellectual education. The means of living are not life. Success in worldly business is not necessarily happiness in life. The higher utility which education must be made to subserve is, that of mental cultivation giving resources of mental happiness. Knowledge that seems unnecessary for the mere fulfilment of business purposes, is valuable for itself, for its adaptation to the higher faculties of the human being, for the happiness which it produces by exercising those faculties. Now we fear there is a danger lest the prevailing desire for what is practically useful, should proceed upon a low perception of what constitutes practical utility. Surely that is most useful which makes life most truly happy. And if one criterion of the utility of a child's pursuits is their tendency to fit him for his probable future business, another criterion (not to be applied exclusively of the former, but contemporaneously with it) is, their tendency to make him happy in his own mental powers and resources. His success in his worldly calling is not every thing—it is not, of itself, happiness. It is only a means to an end. It is the means of living, but living is the end; and to live wisely and happily, according to the evident design of his intellectual constitution, is the kind of definition which a human being ought to give of LIFE.

Instead, however, of a lengthened argument on this subject, let an illustration be subjoined, which is taken

from a recent contribution to the *Penny Magazine*, entitled "The Experience of an educated Artisan." The extract will, it is hoped, induce to the reading of the whole article. The "Artisan" has described his own education as having been, "in the fullest sense of the term, liberal; comprising in its extent the usual course of ancient and modern instruction acquired at school and at college;" adding, that the whole of his time was devoted to it, "up to his coming of age, and even beyond." He then pictures the various unanticipated applications which he is continually making of liberal knowledge to his daily business, and its influence upon his own happiness beyond the hours of business. We cite his experience as proof, at once, of the nearer and the more remote, the narrower and the more comprehensive, utility of a liberal education, as being beneficial in point of business, and still more in point of intellectual happiness.

"Nor does my previous mental training render utterly distasteful the dry and formal routine of business. On the contrary, while the eye is engaged in conveying information, and the hand obedient to the orders issued (it knows not how) in consequence,—while the head, but for this process, might be anywhere else, or employed on any other subject, some other subject, more interesting and improving it may be, is not seldom found. I have often been amused to trace the cause occurring in my work, which has suggested some recollection of studies long since laid by, and thus called up trains of interesting thought almost forgotten, and revived associations intertwined with my best and warmest feelings. And not the less does the hand move on while the mind has been thus engaged; indeed the mind makes shorter work of a succession of thoughts such as this than the pen can do in writing them. It returns also refreshed to the business

in which it left the hand engaged. My education furnishes me, however, with more serious and more direct assistances towards my business. A knowledge of mathematics is universally allowed to be useful in all mechanical trades: in none more so, as it happens, than in my own. Not unfrequently does a proposition in Euclid, never thought of since its acquisition in the lecture-room, flash across my mind just in time to find its application at the bench. Nor seldom do I see my companions taking doubtfully a round-about road, where I find it easy to cut across without fear or chance of error. And, once again, my classical studies, slighted as they are apt to be in this '*cui bono?*' age, and, as it might be supposed, "a mere drug" to a mechanic, come every now and then, just when wanted, to my assistance. The technical terms with which I meet, so far as they refer themselves to languages, ancient or modern, with which I am acquainted, need not to be learned by rote, but establish themselves in the memory by natural fitness, finding at once the proper peg on which to hang. And not seldom do they furnish amusement also by the oddity of their application: words which last I heard from the mouth of Cicero or Virgil, pressed into the service of a science of yesterday; and languages long called dead revived to adorn the triumphs of steam, and express the new ideas of modern locomotion.

"It is, however, perhaps, in the employment of my leisure hours that I find most fully the advantages of a liberal education. A considerable portion of my spare time is, of course, devoted to the carrying forward of mathematical and mechanical studies immediately connected with the business in which I am employed. This is of itself a relaxation; my day's work being amidst the drudgery of the profession, the mechanical working of that which other heads have planned, it is refreshing to

set the mind to investigate the principles on which the work proceeds. While thus employed too, mastering by degrees the higher mysteries of his art, the operative occasionally feels himself raised above his present station, and a ray of hope darts across his mind, that the time may come when he may find a field for the exercise of those powers, which at present he must be content sedulously to cultivate and keep always ready for use.

“Positive relaxation must, however, be found in one way or other: I find it principally in the indulgence of those literary tastes which my education has given me, but which my present occupations do not call upon me to exercise. It is necessarily but a slight acquaintance with the passing literature of the day, that a mechanic’s leisure time will enable him to keep up. Yet the hasty glances which I can give at the current magazines and reviews, suffice occasionally to direct me to valuable new works. I confess, however, I care not for books the more for being new; and derive fully as much pleasure, probably as much improvement, from the reading of our old and standard authors. In the comparison of their modes of thought, expression, and action, with those of our own times—in tracing the advance of sound principles in morals and politics, I find an endless source of interest and pleasure. My literary pleasures are mainly confined to our own language; for this being attained with the least labour, they are the most completely a recreation after the day’s labour. Yet my classical attainments, though not directly exercised, are not by any means idle. Those numerous classical quotations with which English works abound (especially those old-fashioned ones before alluded to), which to the mere English reader suggest no idea but the oft-recurring one, “Why cannot the man be content to talk English?” are to me full of pleasing *thoughts* and recollections; frequently taken from my

favourite authors, they recall the whole train of ideas in which they there occur, and carry back the mind to those pictures of antient life and manners which the early study of the classics so vividly represented to it while fancy still was young: and even if they have been culled from no higher source than that great storehouse of classical quotations, the Eton Grammar, what remembrances of childhood's woes do they call up, like those of Æneas, 'sweet in the recollection;' of young hopes, some realised, some frustrated, all sobered; of youthful friendships, some obliterated, others brightened by the rubs of subsequent life. So with classical allusions, from whatever source, they strike upon a chord which has not forgotten to vibrate, as long ago it learned. But even without direct allusion, the most common things in life will often carry me back to Latin and Greek, with their various pleasing associations. Let any one use a word in a sense new to me, or pronounce it in an unusual way, or take any improper liberty with the Queen's English, my mind is at once involuntarily set to work referring the matter in question to the original languages and the general principles of grammar, and seldom fails to satisfy itself: at the worst, it is sure to receive that pleasure which always arises from its healthful exercise, whether successful or not."—(*Penny Magazine*, No. 386, April 7th, 1838.)

If we are correct in the belief that the course of education must inevitably be directed, more and more, by the public will, it must be of the first importance that this public will should recognise a liberal and enlightened standard of utility as regards the contents of education. But, meanwhile, we must appeal to the teachers themselves to resist, so far as they can, the tendency to apply a lower and more vulgar standard. While consulting the practically useful in the knowledge which they communi-

cate, let them studiously make it substantially sound. While preparing boys for business, they may, not the less, prepare them for thinking acutely, and judging well on other subjects. While they train up good arithmeticians for the counting-house, let them teach the curious and interesting philosophy of numbers, as well as the practice of pounds, shillings, and pence. Instead of confining their geometrical instructions to "practical mensuration" and "land-surveying," let them teach Euclid, and thus help to make all their pupils logicians, to the extent of clear thinking and correct deduction, and to make those whose destination may prove to be land-surveying, more competent to the practice of their business by their knowledge of the theory on which it is founded. Let them dare to imbue their pupils with a more comprehensive range of natural philosophy, than the parents might think necessary in order to make them "practical" chemists, or "practical" engineers. And let them infuse as pure a taste for the beauties of literature and poetry as their pupils' minds will receive, satisfied with the conviction, that this taste will, at least, cheer and inspire their hours of leisure, and supply recreations that are improving instead of debasing to the mind.*

* The writer cannot be satisfied without confessing his obligation to a friend for the suggestion of this paragraph. The reader will, probably, think the paragraph no improvement upon the original suggestions; but this makes the acknowledgement only the more necessary, and the spirited original suggestions are, therefore, transcribed below, as a point of honesty:—

"I am glad to hear of your writing on the educational subject. I like your plan of normal schools very well; but even without them, I think it desirable to insist on the power that the present pedagogues have, to raise the character of their profession. Nothing is respectable in England but what *pays* well. Pedagogues are ill-paid, and, therefore, *low*. They must, then, raise their terms. And how? John Bull will pay only for what is practically useful, and his ideas of practical utility are rather confined. At present he has taken a most unclassical fit

From these general remarks on the art of teaching, and the subjects requisite to be taught, we go on to offer a few observations more directly on the ETHICS OF TEACHING: that is, on some of the qualities and habits of mind most peculiarly requisite in the teacher. This subject has, indeed, been already partly anticipated in what has been said on the art of teaching, where our purpose was not to enter into details, but to illustrate a few leading principles. But there are certain other such leading views, which have a more immediate reference to teachers personally, and in the exposition of which we consider ourselves as addressing the educational profession rather than the public in general. Every teacher who understands, and who practises the genuine ethics of his profession, contributes more largely than any person except a teacher can do, to the elevation of the profession itself, and thereby to its elevation in the public

and cannot see the use of learning dead languages. Well then, you must make it your object to humour him by teaching with the greatest care such things as he sees to be useful, and these things he is willing to pay for. John is commercial: let your mathematics be complete and practical, at the same time that they are founded on their proper theoretical principles; let your geographical instructions be complete and interesting as they may be made, that John may learn not to send his blankets, warming-pans, and skates, to Brazil; give him a good knowledge of French, for he has given up cursing Jacques for calling his hat a *chapeau*, and thinks he may as well be able to talk with him in his own language, that he may not cheat him; indeed, to get at this knowledge of French, he might be content to learn a little Latin, which, he has an idea, forms a good foundation for it. Put in as much as you can of the really substantial parts of the old education, while you put more prominently forward the parts that are popularly called for at present. Thus, two advantages will be gained: the present generation of parents will be ready to pay pretty well for what they can pretty well estimate, and the succeeding generation will be less narrow than they. Thus, by degrees, perhaps, the profession may rise to its proper standing."

esteem. Such a teacher could never be despised, and if such as we shall now briefly attempt to describe could be the generally admitted ethics of teaching, the art so practised must gain for its professors true and abiding honour.

In the first place, then, the teacher ought to feel impressed with the importance of his office, or he had better not undertake it. He must not look upon it as a mere trade. If he does, he is sure not to conduct it well. For he will observe that it is an ill-requited trade, and that it abounds in discouragements, difficulties, vexations, and disgusts. One who engages in it from superior motives, will have occasion enough to confess that it has its trials and difficulties. The thoughtlessness, carelessness, and forgetfulness of most children, the bad dispositions and wilful perversity of some, will occasion, even to the most equal-minded and benevolent, no little disquietude. To fulfil the duties of this profession well, requires that a superior interest be felt in it, to that which regards it as a business or a trade. And such an interest the profession itself is abundantly capable of sustaining in superior minds. It must be entered by such minds, under a benevolent sense of its supreme importance to the individual pupils, and through them, to society. The educator must feel that upon him, and those engaged with him in the same work, the character of the coming age largely depends. We can hardly imagine, indeed, a project more capable of fully possessing an enlightened and benevolent man's thoughts and energies, than that of impressing a character of intellectual and moral worth upon a new generation of active opening minds. Such a man, surrounded by his pupils, must feel that his office is the most honourable, if it be among the most difficult and responsible, that the social body could intrust to him. And *this perception* of its supreme importance, on the teacher's

part, can alone inspire him to its duties, and must concur with any attempts from without to give it dignity in the estimation of the world.

Added to this comprehensive philanthropical interest in the business of educator, is a more particular interest which it presents as a STUDY OF MIND. The teacher should be a mental philosopher; and the mental philosopher might find himself well pleased to become a teacher, as the young afford the most unreserved exhibition of character and motives that can be found. Such a teacher will learn from his knowledge of motives and feelings, not only how best to communicate instruction and train up character, but also how to deal with all those causes of difficulty and annoyance which may arise in conducting his school. And thus his scientific interest in the philosophy of the children's mental operations, which sustains him against the discouragements of his office, will itself enable him to combat those discouragements with the better success.

To this philanthropical and this metaphysical interest in the business of education, the teacher should join an affectionate LOVE OF CHILDREN. But the love of children must be joined to the other qualifications, not separate from them. Separate, it will be mere weakness, and presently will bring upon the teacher perpetual irritations of temper, unless he be characterized by that kind of easiness of temper which, while it saves him from irritation, will allow his pupils to lapse into idleness, folly, and mischief, without remonstrance or rebuke. But, conjoined with the other qualities, which preserve in him a sense of the importance of his work, an affectionate feeling for the young will enable him to find the way to their affections.

The intire CONTROL OF HIS OWN TEMPER is an indispensable requisite in the teacher, though perhaps seldom

found. To any man who is not phlegmatic or "easy" to a fault, the necessary trials of temper in the office of teaching will be such, that its control must form an express part of the moral regimen which he prescribes to himself, in order to fulfil his duties satisfactorily. He must aim at maintaining an intire self-possession on every occasion. If possible, not even his voice should become loud with anger, when its tone is required to be severe in reproof. A calm equanimity of deportment on his part, has a wonderful tutelary power over the order and application of his pupils; while the want of this seems to communicate itself back again mechanically to the children, and to produce new sources of irritation without end. And the moral effect of example and contagion upon their tempers, is still more important than the effect upon their quietness and attention to the business of the school. All teachers must be sensible of the truth of this representation; and many beautiful instances of difficult virtuous self-conflict, might, we doubt not, be gathered from their experience of the trials of temper incident to their office. We have heard of two such, and admired the wisdom of the regimen to which the teacher, in each instance, subjected himself. One, the master of a school, whenever anything occurred to irritate him, went out into his garden to walk, and came back self-possessed. The other instance occurred to our own observation, when visiting a large school conducted chiefly on the plan of oral communication. The teacher was engaged with a class of about forty or fifty little children, from five to eight years of age. Without any apparent or assignable causes, there was a general restlessness and inattention throughout the lesson. One little fellow talked, another laughed, another pulled funny faces, and so on. The teacher used all his efforts to

command attention, but in vain. With great self-possession, with complete kindness of tone, he spoke to one after another of the little rebels; but still he taught to inattentive ears. The visiter remarked the circumstance, and asked what could have caused the evident want of attention to a lesson so attractive in its manner. "It is my fault," replied the teacher, "I have, some how, not succeeded in interesting them. They do not behave thus when I teach them as I ought." And he left the room for a short time, to regain his tone of mind. It had not been, however, any fault of the teacher's, so far as could be observed. Something or other had previously distracted the minds of the pupils; an infection of fun or nonsense had run through the school; and if the teacher had known this beforehand, he might have felt, perhaps, that something striking or new was peculiarly necessary at that moment to arouse their attention. But he did not know this. And when he found himself labouring in vain, he mildly imputed the fault to himself, instead of being angry at the children. It was a beautiful act of thorough self-possession.

In the older ethics of teaching, DIGNITY OF Demeanour was required as a prime essential in the teacher. And this dignity seems largely to have consisted in a studied distance of manner; a cold reserve and oracular gravity of speech; a stateliness of carriage and gait, which effectually repulsed the pupil from all hope of friendship, or even of acquaintance with his teacher, and prepared him to receive in awe-struck silence the pompous oracles of learning which constituted instruction, not venturing to ask for an explanation of what he could not understand, nor, perhaps, daring to flatter himself that he understood what he had been taught. The experiment has been tried, however, by some modern teachers, and

found successful, of cultivating a familiar acquaintance with the pupil's mind, and evincing a ready interest in his pursuits and a friendly anxiety to promote his progress. And if anything of dignity has been lost, friendship and confidence have well supplied its place. Let teachers persevere in an experiment which tends to draw forth all the kindness of affection on both hands, in a relation in which, by a different *morale*, it had been utterly suppressed.

The idea of dignity in the teacher is particularly apt to lead to one kind of insincerity, against which it requires all his moral principle and moral courage thoroughly to guard. How often is every teacher liable (if he allows and encourages active-minded pupils to seek for oral information) to be reduced to the alternative of either replying more positively to their questions than his own knowledge justifies, or of confessing to his pupils that he cannot, in a moment, tell them what they have asked! A false shame probably leads many, in such circumstances, to give what they feel to be an imperfect answer, or to risk an assertion, of the precise truth of which they are not quite confident. The teacher who has taught himself, in such cases, to say with perfect ease, "I do not know," or "I do not remember, but we will find it out now," and forthwith to lead his pupil with him to the appropriate source of reference, has done an everlasting benefit both to the mental and the moral character alike of his pupil and of himself. Why should any one be ashamed to confess that he does not know everything? In the society of grown persons, no one would venture to make so unbounded a profession of knowledge. Then why should children be deceived into the idea that their teacher knows everything? Let him rather show them, by his own occasional confession of imperfect knowledge, *how wide* the field of inquiry is; and by pursuing in their

company that which they find he has not yet attained, or has forgotten, let them be taught the pleasantness of research and discovery. The teacher may do as much for their intellectual progress by making them partakers in his inquiries, as by communicating to them, on other subjects, the results which he has found. They will not despise him for not knowing everything, so long as they find him in advance of themselves, and ready to inquire and search after all that he does not know ; whereas, if, by never confessing ignorance, he seemed to assume universal knowledge, they would begin to despise him the very first time they detected him in a mistake. Morally, how beautiful will be the result of his candour ! With what a pure love of truth will it inspire them ! How unreservedly will they trust his assertion when he says he does know, and how ardent will be their pursuit of that which they are invited to go with him in quest of !

Of this kind of candour, Fénélon's intercourse with his royal pupil, the duke of Burgundy, was a bright example. "Let us not forget," says his biographer, "the most interesting fact relative to the education of this prince, and which bound him by the strongest tie of affection to his instructor. When Fénélon had committed any fault, even the slightest, in the execution of his trust, he never failed to accuse himself of it to his pupil. What an authority, founded in love and confidence, must he have acquired over him by this ingenuous frankness ! what a lesson of uprightness must it have taught him ! openness and ingenuousness even at the expense of his self-love, indulgence towards the faults of others, readiness to confess his own, the courage even to accuse himself, and the still more noble ambition of conquering himself."—(Selections from Fénélon, with a Memoir of his Life, p. 18.)

This substitution of perfect candour for pretension in the ethics of teaching, would be, of itself, an incalculable gain both to the usefulness of the profession of educator, and to the estimation in which it is held. Thus to conciliate the pupil's confidence and esteem, and to make him not merely the recipient of his instructions, but the companion of his own inquiries, would be to lay the foundation of one of the most beautiful of life's friendships. There would be a sufficient approach towards mental equality, and similarity of, at least, some tastes, in the pupil's matured mind, to allow of their future intercourse being felt as one of equal-footed friendship; while it would be diversified in a manner highly delightful and honourable to both parties, by the sentiment of grateful respect with which the one remembered his early obligations, and by that of almost parental pride with which the other looked back upon his past contributions to the developement of a mind now, perhaps, excelling his own in power or in attainment. The pupil thus educated, and thus delighting to claim the instructor of his youth as the friend of his manhood, will assuredly for ever honour both the instructor and his office. He will also contribute his part, (and no small part is his to contribute) towards raising the profession in others' esteem. The honour yielded to the educator by those whom he has educated, is felt to be the purest and most trust-worthy tribute to the importance of his labours that can be yielded. The judgement which manhood forms of what was done, or left undone, for its own boyhood, is that part of the philosophy of education, on which each person can pronounce the most decisively. And, if the educator has been competent, the verdict will be pronounced, by his well-instructed pupils in succession, as they begin to take their station in the world, not only in his favour

as an individual instructor, but in favour of the cause of education and the office of educator. Their testimony will not be merely that of words, but the more decisive exhibition of the worth of education, which is presented in their own characters and talents, their usefulness and their happiness.



ON THE EXPEDIENCY
AND
THE MEANS OF ELEVATING
THE
PROFESSION OF THE EDUCATOR
IN
PUBLIC ESTIMATION.

By JAMES SIMPSON, ADVOCATE.

" Video Meliora."

W



AN ESSAY, ETC.

It has been for years almost a form of speech with the writer of the following pages, that the rank of the instructor of youth, should be that of a fourth learned profession. Whether we consider the high function he performs in the social system, the superior qualifications which the worthy performance of that function demands, or the great increase of his efficiency which would result from his being the object of the legitimate respect and deference of his pupils, as well as of their confidence and love, we cannot fail to see and feel the importance of the question which is propounded in the title of this essay, and to applaud the determination to make it the subject of public discussion. The discussion itself will not be without beneficial moral effects ; it will call attention to a desideratum in society which has scarcely received any, and will itself tend to prepare the public mind for a great change of feeling, the importance of which it is the object of that discussion to make manifest.

The terms of the essay's title convey by implication a fact universally admitted, that the teacher of youth holds a low place in public estimation ; a place so low, that there is scarcely a manual labourer who would not feel degraded were bodily infirmity, or other cause of destitution, to drive him to that last resource for bread,—“ taking up” a school. He would rather style himself by

the humblest designation of handicraft labour, than by that of schoolmaster. He sees and dreads the licence used in common colloquy to sneer at the calling, and load it with contemptuous epithets, and he has too often joined in the vilification of the "*domine*," the "*pedant*," and the "*pedagogue*," to endure the thought of assuming the despised character. A social effect so marked as this must have a cause or causes, and these it is not difficult to trace. The education of children was from the earliest times a menial office. The nurse blended insensibly into the teacher, and the more advanced function was scarcely felt to rise above the original. We accordingly find that the Greek and Roman pedagogues were generally slaves. It was thus difficult, nay impossible, for the proud Greek or Roman to disconnect the slave's office from the slave. If the function survived at all in the barbarism of the dark ages, when learning and knowledge were despised, and science scarcely existed, it is not likely that it would receive more honour than in more enlightened Greece and Rome. Associations of meanness, so early founded, and so long continued, naturally became interwoven in society's habits of feeling and thinking, and the character of the original domestic slave, menial nurse, and humble teacher, gained nothing in elevation by extension of the function to the care of a number of children congregated in a school.

The pedagogue, in the next place, commanded no respect by his own personal attainments or accomplishments. His chief duties were naturally directed to the restraint of the rebellious exuberance of youthful feeling, and the correction of its waywardness; the rod was of course put into his hand; its use, degrading to the pupil, was more so to the preceptor, and *discipline*, which properly means intellectual training, came to signify *the mere restraint and corporeal punishment of school*.

Nothing has, to this day, more tended to keep down the estimation of the schoolmaster than the nature of the discipline which to a great extent still disfigures our schools. To the moralist, who knows that elevation of character is the endowment and manifestation of intellectual power and moral sentiment, it will only appear a natural consequence, that a mode of discipline which is essentially addressed by the animalism of the master, to the same low class of feelings in the pupil, which never rises morally higher than insolent authority, tyranny, and often cruelty, inflicted in the most degrading forms of corporeal punishment by the one party, and responded to in abject fear, fraudulent evasion, or obdurate opposition by the other,—should fix down the unfortunate *educator*, if we may so misuse a word, to the grade of a *whipper-in*, little morally raised above that functionary in a dog kennel.

This is the essential character of a system which, a sound philosophy of the human faculties and human motives not having yet dawned on it, sees nothing in the training of youth but coercion by violence; and which, however it may be endowed with wealth by the perversion of bequests and bounties, as has been the misfortune of some ancient foundations, excludes the salaried, perhaps rich, monarch of the school-hall, with his birch as his sceptre, and its constant use his rule, from being classed among gentlemen. It is only one of many proofs of the power of habit, that any educated man could submit to the degradation of the ordinary methods of governing those schools.

It is what we should expect of a system which so grievously mistakes human nature, as, in its discipline, to address itself exclusively to man's inferior motives, that it should proceed in equal ignorance of human nature in its practical views of the instruction to be

the humblest designation of handicraft that of schoolmaster. He sees used in common colloquy load it with contempt, joined in the vilification and the "*pedagogue*" the despised character must have a cause to trace. The times a mere teacher felt to be the G. It was or. If

use education improved education. The words are themselves nothing. How should it, which training improves? Instruction conveyed, what for which can entitle the imparted above that of the dealer in the necessities of life. Ninety-nine in every hundred have, down to the present day, writing, and accounting, instruments for acquiring knowledge, but not constituting knowledge in themselves. It is but a few years since what was read in elementary schools was even explained; so strictly was the teaching confined to the acquisition of the mere instrument. The explanation of words was hailed as a discovery, and a system called the *explanatory*, mistaken for substantial education, has constituted the fame of its first realisers. If, according to a law of our nature, we can only estimate the estimable, and value the valuable, how could the mere teacher of printed syllables and words, the guide of the goosequill or multiplication table, command the deference of those who benefited by these very humble lessons? He is not a degree, in a family's estimation, above the maker of their shoes. The most ignorant generation feels this to be true, and all preceding generations have furnished real evidence of this feeling by the miserable pittance which they have doled out to the vilified pedagogue. There is no proof of estimated value more than current price. Now, the day labourer, it has often been truly observed, is better remunerated than the teacher of the humbler classes—the village schoolmaster of England, and the parochial of Scotland. He is generally the poorest in the parish, not to be an absolute pauper; nothing can be measured more with

biggard's hand than the schoolmaster's salary and the master's fees. In Scotland, with its boasted, its over-rated, parochial system, poverty to the parochial schoolmaster was *secured* by the Legislature. The *statutes of limitation*; they fix a maximum salary scarcely above a pauper's dole, and of accommodation scarcely above a pauper's hovel. An act of modern date *limits* the parochial schoolmaster's house to *two* rooms. Some have held the two rooms to be a *minimum*, but it is not so expressed. After another half century the legislature yielded to a general cry of shame on such injustice, and by a mighty effort raised the schoolmaster's *maximum* of salary to forty pounds a-year. The salaries of the parochial schoolmasters in the highlands of Scotland are even yet deplorably insufficient. The Committee of the General Assembly of the Church has reported that the schoolmaster in one parish receives a salary of three guineas per annum! In Argyshire, the salaries in eleven parishes are not above ten pounds in each. In three counties there are salaries as low as £19, £17, and even £8; salary and fees together making the teacher's total remuneration £19, £20, £23, and £28.

If the poor teacher of youth is degraded by the discipline, and low staple instruction of his school, he has farther to submit to the contumely to which poverty exposes him, from the mass of wealthier vulgarity in the midst of which he starves. If we take the teacher of the humbler classes, we find him, in all these respects, at the bottom of the social scale. The teacher of the richer classes rises above pauperism; it may be he is comfortably, richly, rewarded; yet it is but a few years since even he began to teach knowledge, or even to explain *words*; very few are yet teaching *things*. If to the instruments of reading and writing be added the dead

communicated to the unfortunate pupil, whose education it mars. Of that important part of improved education called training, by which the faculties are themselves improved, the old school knows nothing. How should it, when it knows not the faculties which training improves? But estimating the positive instruction conveyed, what for ages has there been in it, which can entitle the imparters of it to an estimation above that of the dealer in the humblest necessities of life. Ninety-nine in every hundred schools in Britain have, down to the present day, taught reading, writing, and accounting, instruments for acquiring knowledge, but not constituting knowledge in themselves. It is but a few years since what was read in elementary schools was even explained; so strictly was the teaching confined to the acquisition of the mere instrument. The explanation of words was hailed as a discovery, and a system called the *explanatory*, mistaken for *substantial* education, has constituted the fame of its first realizers. If, according to a law of our nature, we can only estimate the estimable, and value the valuable, how could the mere teacher of printed syllables and words, the guide of the goosequill or multiplication table, command the deference of those who benefited by these very humble lessons? He is not a degree, in a family's estimation, above the maker of their shoes. The most ignorant generation feels this to be true, and all preceding generations have furnished real evidence of this feeling by the miserable pittance which they have doled out to the vilified pedagogue. There is no proof of estimated value more than current price. Now, the day labourer, it has often been truly observed, is better remunerated than the teacher of the humbler classes—the village schoolmaster of England, and the parochial of Scotland. He is generally the poorest in the parish, not to be an *absolute* pauper; nothing can be measured more with

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languages, and school education till very lately went no further, experience has shown, that thereby he rose but a short way in public estimation. He had yet to contend with the habit of contempt with which for generations his *class* had been treated. There was nothing in mere Latin and Greek to command respect; the discipline of his school was as much, and even more, infected by the degrading characteristics which we have described; and the *domine* in the mock solemnity of his classical lore, his ignorance of life, and the absurdity of his sentiments, habits, and manners, excited the ridicule, in addition to the contempt, of his employers and pupils; and thus only added to the humiliation of the position of the whole profession. The consequences are obvious. Children are quite alive to the ridiculous, in its most touching forms, in the profound conceit and grave foolery of their teacher, and rival each other in widening the incongruity between the pedagogue's airs, and his humble attainments and merits, by all sorts of nicknames, tricks, and schemes of annoyance, while they avoid his wrath by all manner of frauds, duplicities, and falsehoods.

This is the inexpediency of a low estimation of the scholastic profession. Such estimation is utterly incompatible with its usefulness; if usefulness can be said to characterise the exercise of a function so humble, intellectually, morally, and economically, as that of a school-master as he was, and, as in many schools, he yet is.*

I. THE QUESTION OF THE EXPEDIENCY.

It is assumed, that by expediency is here meant the advantage to the cause of education which would be gained by rescuing the instructor of youth from the contempt and degradation to which he has so long been consigned, and placing him on an elevation which shall com-

* See note appended to this essay.

mand the respect and deference of those whom he instructs, and of society in general.

If by a law of the moral world, which shall be illustrated in the sequel, intellectual and moral poverty is despised—if slender acquirements and poor instruction, imparted by the humiliating aid of low feelings and low motives, necessarily degrade the educator to a corresponding low place in public estimation—it follows, that if these causes of degradation were removed, and a character the very reverse attained and exhibited by the educator, he must, by the same law of the moral world, rise in the estimation of his fellow-men, and that in proportion to his own intellectual and moral improvement. It would seem a self-evident truth, that it is most expedient that the educator should stand high, the higher the better, in the estimation of those who look to him for the greatest good one human being can receive at the hands of another,—that improvement of powers intellectual and moral, that enlargement of knowing, thinking, and feeling, that wisdom in acting, in fine, that heart-improving approach to God, and guidance to heaven, which constitute the aggregate of a sound education.

It is impossible to imagine a relation between two human beings more interesting, more beautiful, than that between the teacher, as he ought to be, and the taught. It is the interchange, daily, hourly, for years, of the purest parental and filial affection. The one loves the other as the confiding recipient of instruction which it is delightful to convey; and the affection is returned to him in all the warmth of sympathy and gratitude. There is something parental on the one side, and filial on the other, in the most heart-improving sense of these terms, which give to duties the character of pleasures, in the most striking contrast to all our common ideas of education. It has been the happiness of the writer of these

pages, to have seen that relation fully established, and in the most harmonious operation. But it is unsatisfactory philosophy that deals in generalities, and vanishes there; the ethics, not merely the metaphysics, which have long prevailed in seats of learning and science, have failed to produce practical fruits, because of a vagueness which indicates a want of fundamental principle. No moral conclusion is sound which is not in accordance with the human faculties, in their nature and relations. It is not enough to aver generally the expediency of the mutual love and respect which we have attempted to describe. We say humbly, but confidently, that a philosophical detail is within our reach, which will bring the question of expediency to absolute demonstration; a simple enumeration of the qualities which the educator ought to possess, in order not only to educate efficiently, but to take that rank in society to which, when he shall become what he ought to be, he will be super-eminently entitled. It is not enough to rest contented with challenging objection to the predicate that the teacher of youth should be respected, trusted, venerated, loved, almost held infallible; it is necessary to bring out the actual qualities, which, if united in that functionary, must, by the constitution of the human mind, command all these so much to be wished results.

Let us then proceed to *compound*, if we may use the term, the educator of youth, by combining the elements, physical, moral, religious, and intellectual, which, like the assembled graces in the picture of Appelles, go to the realization of the *beau idéal* of this invaluable agent of human good. And be it premised, that we are not outlining largely, or colouring highly, for the benefit of that artificial class of society to which wealth has given a factitious elevation, disowned by sound morals; we are not describing the teacher of the rich, leaving it to be in-

ferred that an inferior *article* will do for the poor. None of the pretensions of a factitious aristocracy is more intolerable than its claim to a monopoly of good education. That, because it commands better food and better raiment, a better education is its due likewise ; in other words, a higher and more perfect use of the faculties which the impartial Creator has given to all.

In compounding therefore our educator, we shall never lose sight of him as improving human beings, as operating on the constitution common to all ; and if we did value any distinction, we should keep especially in our eye the masses of our countrymen, as having, if possible, a stronger claim to the light and guidance of our perfect educator than their richer brethren.

PHYSICALLY, the educator of youth should be free from all those personal defects, or deformities, which are so apt in the young and ignorant to diminish respect ; and which, from their frequent occurrence in the schoolmaster, indicating that no other employment could have been followed by him, have been one of the causes of the low estimation in which the profession is held. "*A lame domine*" is a well-known term of vulgar contempt and ridicule. Not only should there be no personal defect, but the exterior appearance, which we all know so much attracts and prepossesses the young, should be pleasing. Health and the vigour of life are important qualifications.

While the schoolmaster of the old school sits in his desk all the weary hours of school, he of the new will be the foremost in the out-door exercises, gymnastics, and sports, the geological, botanical, and practical rambles and expeditions ; the mechanics and the gardening ; the very frolic and fun of his young charge. To this end he should be in all his habits, a pattern of earliness, activity, cleanliness, moderation, temperance, cheerfulness, politeness, and good manners. He should be the standard of

his pupils in skill, elegance, refinement, and whole deportment, and *manière d'être* ; so that by unconscious imitation, they may form themselves on his model, and in the very threshold of life acquire those outward graces which mainly contribute, by rendering human beings attractive and agreeable to each other, to increase the happiness of social intercourse. In a word, the educator, even of the humblest pupils, should ever be associated in their minds with the idea of an accomplished gentleman. The humanising and refining influence of this would operate in giving a polish to society, even in its humblest ranks, highly conducive to morality. In slovenliness, indolence, rudeness, and coarseness, there can be no moral feeling or conduct ; such opposites cannot exist together.

MORALLY, the educator's standard cannot be too high. What are known as vulgar vices must never be associated, even in imagination, with his name ; grovelling sensuality once even suspected, and he is ruined ; avarice, duplicity, violence, or cruelty, would, one and all, neutralise his best efforts. But negatives are not enough ; absence of vice, although too much held to be so, is not virtue. It is usual when a teacher's morals are certified, to rest satisfied with a character for freedom from vicious habits ; nothing can be more abjectly meagre than such a character in the eyes of those who know that not merely negative purity, but positive active worth, is the true meaning of that exercise of the higher moral faculties which constitutes morals by excellence. But more particularly, in the moral character of our educator the negative quality, and that by natural endowment, must be moderate animalism, while the positive must be powerful and active moral sentiments. Human beings present three classes in the relative proportions, in individuals, of the lower and the higher feelings. The first class are mere animals, with the slenderest share of the man-distinguishing faculties.

The propensities which they have in common with the brutes are powerful and insatiable, with little or no counterpoise or control by the superior sentiments or intellect. These propensities, in their abuse, may be taken in groups, as the sensual, the violent, the covetous, and the deceptive; and we cannot fail at a glance to see, that all vices and crimes, which last must be directed against either person or property, come under one or more of these categories. There are individuals, and these constitute what is called the criminal population, whose animal appetites are so powerful as to over-balance the restraining force of their moral and intellectual faculties, and, like thorns, choke any good seed sown in them. Beings of this constitution of mind, are under the dominion of strong lusts, violent passions, and intense selfishness; their impressions of moral duty are so weak as to offer no restraint to the gratification of their selfishness, at any cost of property, limb, or life, to those, no matter how unoffending, who stand in their way; while in most of them a limited intellect gives obscure views of the real nature of things, confused perceptions of consequences, over-weening confidence in their own powers of concealment, evasion, and escape, total blindness to the guilt of their actions, a fixed rejection in their own case of all ideas of retribution,—on the contrary, a persuasion that all restraint imposed on themselves is the unwarrantable act of the strongest, and finally, the feeblest powers of controlling their passions, even when they do see the fatal consequences of yielding to their sway. Any better endowment of intellect in this class is always perverted to the purposes of crime; hence expert plan-laying thieves, pickpockets, swindlers, and forgers.

The *second* class of human beings are very numerous; those whose animalism is nearly as strong as in the first class, but whose moral and intellectual powers of re-

straint are so much greater, as to bring the tendencies to indulgence and forbearance almost to a balance. In such persons external circumstances turn the scale. In low life, uneducated, neglected, and destitute, they have often become criminals; in a more favourable condition of education and society, they have continued respectable; but within the influence of bad example they will be found sensual and often profligate, and they are always selfish and self-indulging. In them is the Scriptural want of earth to preserve the plant from the withering action of the sun.

The *third* class are the good ground, which produces in different degrees, but all plentiful. They are those who the Apostle says, "are a law unto themselves." In them the animal propensities are sufficient for their legitimate ends; but the decided predominance of intellect and moral feeling as faculties of their minds, renders it nearly a moral impossibility that the inferior tendencies should ever master them so far as to impel them to commit crime. It is *physically* possible for such men to rob, steal, torture, or murder; but it is morally impossible; and they would attempt any physical difficulty in preference. They enjoy powerful moral and intellectual perceptions; their passions, sometimes vigorous, are reined by their higher feelings; they have the law written in their hearts by the same finger that graved it on tables of stone; instead of being selfish in all their aspirations and aims, they have time, and thought, and exertion, and money to spare for their fellow-creatures; and are made happy by the extension of the virtuous enjoyment of life throughout the world. They cannot exist in a grovelling atmosphere, and tend upwards into a purer moral medium, when by circumstances depressed into vicious contact. These, lastly, are the men who are sincerely, conscientiously, rationally, and practically reli-

gious. It is manifestly the Creator's design that such men, from intellectual as well as moral power, shall rise to the guidance of society; and liberty, and light, and rational happiness, are in the direct *ratio* of their ascendancy.

From the third class now described, let the educator be chosen. He ought to have an endowment of the animal part of man sufficient for its uses, as intended by the Creator, without its abuses. More particularly, he should have so much *Regard to property* as shall confer a prudent economy, to "gather up the fragments that nothing be lost," of *Reserve* as shall give tact and *savoir faire*, and enough of the *Feelings which give activity and energy*, whose abuse, only, is violence, rage, and cruelty. We should further demand in the perfect educator, as positive active faculties, First, *A kindly affectionate feeling towards the young*. This feeling is not confined by bounteous nature to the parent's bosom; there is a protective impulse, almost universal, towards the helplessness and innocence of childhood, beautifully provided as a shield to cover it from dangers which would otherwise destroy it; an impulse, strongest, no doubt in the actual parents, and especially in the mother's nature, but often powerful enough in the breast of strangers to render them parents for the moment, and the confiding child safe and happy in their hands. These share the parent's delight in ministering to the young, and the parent's delight is one of the richest provisions for human happiness, made by a benevolent God. A sound philosophy of the human constitution points out to its gratified and grateful student, in the nature and relations of the creature, many of the lovingkindnesses of the Creator; but there is something in the love directed specially to the child, not only when cradled at the mother's side, or lapt in her embrace, but even when it has strayed from that place

of safety, and appears weeping among strangers, in which the finger of infinite mercy most strikingly appears, and leads us thus to reason. "He that made the eye, shall He not see? He that planted the ear, shall He not hear?" and He that gave to the heart of man to delight in cherishing the young, is He not in very deed the father of his creatures? It needs no argument to prove that the educator of the young should be amply endowed by nature with this most amiable and useful feeling. Instead of a task to be got over, the training and teaching of the young will be a source of never-ceasing pleasure. Imperfect and tiresome as may be what has hitherto been called education, we see the most marked differences among teachers in the patience which they manifest with childish waywardness and monotony, in the earnestness of their instructions, and the gentleness and kindness of their treatment. But what will not be the increase of the feeling, in such individuals, when a better system is every day increasing the attractions of the youthful objects of their affection, by the improvement of all their faculties? and, among these not the least attractive, a return of love by the child to its best friend, its educator. Our teacher, then, should naturally love children, delight in their society, and have inexhaustible patience with their defects; guided by that beautiful figure in holy writ, of the good shepherd carrying the lambs in his bosom, the teacher's heart will carry all his pupils. There can be no better foundation for that love, which, especially in education, "casteth out fear," and forms the prime mover in the reciprocal duties of teacher and taught. The pupils of our educator, in a word, must be to him as his own children, his school as his own family.

But secondly, The child waxes older under the educator's eye; they are for years in the most intimate relation, and for some of the latter of these years the pupil is

approaching to manhood; childish attractions have ceased with mere childhood, and there would follow a blank in the teacher's feelings, a cessation of affection, were not this too provided for by the wisdom as well as the goodness of the Creator. There is a faculty in the constitution of man, which impels to love the adult often with a strength not inferior to what once was love for the child. This is *attachment*; the impulse which draws man and man together, the gregarious propensity, and the basis of life's chief sweetener, friendship. It is a natural endowment in the degrees of which, however, there are differences; and individuals exist, in whom, when the instinctive love of children has ceased, the attachment to the adult is comparatively weak. But there is no mistaking such cases, which besides are rare; and the individual who is marked for a coolness in his friendships, or who is conscious of weak attachment to those around him, will not succeed as an educator. With so much to draw two human beings together as the employments, progress, and pleasures of education, there must not be an element of repulsion, of imperfect attraction, to counteract or retard. The chain must be perfect, it must have no defective part; for the strength of a chain depends not upon the strongest, but upon the weakest link.

Thirdly,—To complete the domestic group of feelings, as with great felicity they have been called, there is one bestowed by Divine benevolence in beautiful accordance with the declaration that "it is not good for man to be alone." As the best real evidence that this feeling is at once possessed and regulated, the educator will add to his moral influence, more than may at first sight be apparent, by being found in the honourable state of wedlock. This is now a *business* condition when a male teacher is resolved on for an infant school; a female is also indispensable for the younger infants; and no

female is in every respect so fitting and so proper as the teacher's wife. But the advantages of this condition are not confined to the first stage in education, it will influence the whole period. In the teacher's mind, a strong, distracting, often disturbing, feeling is quiet, its end and object being possessed. This goes far to the composition of that repose, that mellowed self-possession, of character and demeanour which is often observed in the married, and to that moral weight which any kind of passion is sure to lessen. There is a fatherly patriarchal aspect about the head of a family, not only at home, but abroad, which will encircle the teacher in his school as with a robe of dignity. We presume his choice to have been wise; not a point sacrificed to mere lucre; the most perfect accordance in his partner with his own faculties, long termed, without being analyzed, *congeniality*; the fullest and most generous sympathy with all his aims and objects; and the most unremitting and cheerful co-operation in his labours. Taking for granted, that the helpmate of the educator is, like himself, full fraught with love for his and her profession, we imagine her at once in the midst of the pupils, at every interval of her domestic duties. His power is doubled by her co-operation; her presence, her approbative smile, her encouraging interest, her voice, her manners, her sentiments, will animate, delight, refine, and moralize the whole youthful circle. Nothing, perhaps, is more novel to those accustomed to the monachism which has long disfigured and degraded education, than the *novelty* now alluded to; yet we know not any of the new elements which have combined to revolutionise education, more excellent than the co-operation of an accomplished, refined, and yet energetic, female with her husband, in the training of youth, not only in the stage of infancy, but on the *confines* of manhood. All the abuses, and indelicacies, and

coarsenesses, and brutalities of the old system, vanish before *her* like fiends at sunrise. There is a moral impossibility *not* to be gentlemen in her presence; to be obstinate, obdurate, perverse, dirty, coarse, or vulgar, is out of the question. We freely confess that the effect of female influence, applied in this direction, was not in us an *à priori* suggestion. We saw it in operation before we were led to reason upon it, and could name, though this is not the place to do so, two seminaries where the wives of the conductors mingle intimately in the studies and pursuits of the young men, animating while they refine, and adding to the already effective discipline of love and not of fear, which there prevails, a yet more powerful, because gentle, sway. We were assured by the masters of both seminaries, that all cases of obduracy imported from schools under the old management, were referred "to the ladies," who never failed to soften the rebellious feeling, and gain an easy victory.

Ascending in the scale, we must endow our educator with those faculties which give vivid perceptions of a yet higher morality, while their native strength must have been increased by a previous lifetime of unremitted exercise. Of these faculties, the exercise in the young is the most valuable part of the educator's duty. How vital, then, that these feelings should constitute the capital ornament of his own constitution, the essence of his character, the guide of his whole life and practice!

Fourthly,—More particularly, *Justice* must be a steady rule of conduct manifested in the teacher, and jealously watched and cultivated in the pupil. The law of improvement by exercise, applies to a moral faculty quite as much as to a muscle. Respect for our brother's rights, the Christian principle to do as we should wish to be done by, ought not to be trusted to mere precept,

scarcely to example ; it ought to be exercised in acts and deeds, from earliest consciousness during the whole period of education. But that exercise must be directed by an acute feeling in the educator himself, of justice, in all its forms of honesty, truth, and, in its rarest form, candour. There prevails in society what may be called habits of injustice, customs of unfairness. These much disfigure trade, and are really the result of imperfect moral training. The amount of injustice in the world is immense. Falsehood, under various covers, is nearly the rule, and truth the exception. The misanthrop denounces society as "all a lie;" and, to an extent scarcely credible by those who have not minutely inquired, this is true. The lie is enacted as well as spoken ; deception, advantage-taking, are prevalent far and wide ; while candid judgement, above all, must be looked for with the lantern of Diogenes. Observe a common controversy, even between men of character ; see the reciprocal charges of unfairness, misrepresentation, detraction, and mark how much of it is true. Society suffers deeply from this moral stain, this disease, of injustice ; and there is no point of moral training which requires more ceaseless attention, a newer, a more efficient method of positive exercise. Hence, the need of vivid perceptions in the educator of honesty, truth, and candour ; a perfect knowledge of the ways, the most hidden and tortuous, in which they are violated ; and a skill and resource in putting his pupils, ever and anon, to the practical proof. He must be, in the highest sense of the poet, "an honest man."

Fifthly,—*Benevolence*, as a faculty, should in its kindest endowment distinguish the educator ; it should shine forth so powerfully in him as to form the soft atmosphere, the genial temperature of his school. The lowest degree of this Godlike sentiment is, the Samari-

tan's impulse to relieve suffering. To this extent it is, happily, not so rare. Few, indeed, in this land, would "pass on the other side" when a fellow-being suffered; and accordingly we see a rush of aid, almost inconvenient, in the streets when an accident happens. But benevolence is not mere compassion for suffering, it is a well-spring of good will, and delight in conferring positive happiness. There are men in whom it is so strong a sentiment as to prompt to the greatest sacrifices, not merely of money, but of ease and health, to enlighten and improve their fellow-men; in other words, to increase their happiness. There are men who would be content to die in the blessed cause. In giving such a faculty, the Creator meant it for human good, and has obviously so arranged the moral creation, that benevolence tends to be paramount in human affairs. The progress from barbarism to civilization itself is mainly the advance of benevolence. With this truth the educator should be deeply and practically imbued, and capable by his own example of inculcating and illustrating the precepts that kindness is moral power, that "a soft answer turneth away wrath," and that every end which depends on the will of others, is most likely of attainment through that most powerful of engines, benevolence. He ought to be possessed of a ready fund of incidents as examples of the power of benevolence, both to confer the highest internal satisfaction, and command the greatest external respect and affection. He ought to be able to show, both by precept and example, that while the benevolent mind, on the one hand, soars far above the vanities and vexations of sensuality and selfishness, into a region of enjoyment altogether incomprehensible to those who grub and grovel in the mire of ordinary worldliness, and rejoices in a moral health that indicates the fulfilment of the highest worldly destiny; it meets on the other,

with a homage in all its intercourse with the world, which no factitious rank, or mere wealth—the very sign and index of selfishness—ever can command; that we look around in vain for any other quality which attracts affection, or confers popularity; that the sensual, the money-getting, the vain, the proud are not *liked* as it is termed; that the just even may be severe and stern; but that when told that an individual is kind, generous, philanthropic, in short, benevolent, we infer that he is beloved by all to whom he is known. If a physician, he is sought out as a family friend; if a lawyer, completely and entirely confided in; and both as physician and lawyer doubly, and that cheerfully, remunerated. He is the trustee of the dying, and the trusted guardian of their children. Marks of the public esteem are his, the inscriptions on their tokens making prominent his *benevolence*. And when, in the good old age, which none attain so surely as the serenely benevolent, he is gathered to his fathers, crowds of real mourners weep over his grave. Deeply should the educator be imbued with the benevolent character, and the benevolent philosophy; he should be a worshipper of those highest forms of benevolence—that mercy which, when God's, is “over all his other works”—when man's

“Droppeth like the gentle rain from heaven
Upon the place beneath. It is twice blessed—
It blesseth him that gives and him that takes,”

and that Charity, without which every other gift and quality are as sounding brass and a tinkling cymbal; which suffereth long and is kind; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; hopeth all things, believeth all things, beareth all things, endureth all things; which never faileth, and is greater than Faith and Hope themselves. Our educator should be a champion of the power of benevolence. When the

selfish and the worldly, who spend their lives in enriching themselves, and are destined to be buried and forgotten, sneer at these views as visionary and utopian, and utterly unattainable so long as man is man, because *they* have never felt their value, he should be prepared with the answers to which there is no reply. First, That the Creator has made benevolence the manifestation of an original faculty in the human constitution, which he must have meant for use, or has given it in vain; and that use is in its very essence the purest and highest enjoyment; and, Secondly, That the utmost which the benevolence of natural ethics demands, falls short of the requirements of Christianity, which calls for an entire sacrifice of selfishness, and declares brotherly love paramount and unbounded. If Christianity, then, is not visionary and impracticable, but perfectly suited to man as man, all that we have claimed for natural benevolence may be realised likewise, and may be demonstrated to be sound practical philosophy, and even worldly wisdom. It needs scarcely be added that suavity of manner, and kindness of expression, alike vital in the educator, are the well-known natural language of this inestimable sentiment.

Sixthly,—The religious sentiment of *Veneration* ought to be powerful in the mind of the educator; adoration and love of God, and gratitude for His goodness should constitute the leading feelings, the ever present sentiments of his mind. He should see the *present God* in all His works and ways, and lead the minds of his pupils into the same edifying and delightful channel. There is no sentiment so elevating, so inconsistent with low pursuits and grovelling desires, as this. It is impossible to feel it and give it utterance without rising into eloquence; and no eloquence more thrills through the frame, and irrepressingly starts the tear, than the eloquence of

reverence. Hence the power of pulpit eloquence when of a high order ; a field of eloquence unknown to the ancients ; for their gods were made in *their own* likeness, with qualities and attributes the very contrary of those which are the objects of reverence. This feeling is invaluable to the guide of the youthful mind, in a deep-felt practical natural religion, the best ally of revealed. Instead of the often too well-founded charge, that God is not in all the thoughts, the works of the wonder-working God cannot be studied by a mind imbued with reverence, without such vivid perceptions of his power, wisdom, and goodness, as to render it impossible that he should ever be out of the thoughts ; so that science and religion are almost identical contemplations ; and when it is seen that the ends and objects of the Creator's works are, in their exquisite adaptations and harmonies, all tending to the happiness of sentient beings, the love of God, with the whole heart, and soul, and strength, and mind, is not a duty prescribed under penalties for its neglect, but an unavoidable and cherished consequence.

Of the religious creed of the educator, considering the multitudinous varieties of degree and shade which creeds have assumed, this is not the place to speak. We could not claim for him any one creed without offending all the rest. Here *we* are not called upon to decide ; and shall content ourselves with the hope and trust that an educator is a sincere practical Christian. That moreover, while he has his own conscientious doctrinal persuasions, he will not take an undue advantage of his position to influence the minds of his pupils, who have parents and pastors with doctrinal views different from his own ; but in all his allusions to Christianity with the children of Christian parents, will confine himself to those broad and general points upon which all Christendom is agreed. The duty of the strictly religious teacher,—for we have

to do with the *general* educator, would necessarily be much more particular ; but the general educator himself may enforce natural morality by showing its harmony with the morality of Scripture, and point out the twofold sin of moral transgression, in its violation of both the naturally and the scripturally revealed will of God.

We have endowed our educator largely with the three highest of the human faculties, justice, benevolence, and veneration, which constitute, by excellence, the *moral faculties*, and lead to a clear practical ethics, in their very nature. For nothing can be more self-evident than that every action which satisfies *all* these sentiments is virtuous, while every action which offends *any* of them is immoral, in one at least of the several forms, of injustice, cruelty, or impiety. The possession and exercise of the three may be called a working ethics, which pervades existence, and elevates the human being so blessed, to the sublime rank of being "only a little lower than the angels." To this standard would the just, the kind, the pious educator endeavour to bring every thought, word, and action of his pupils. They would live in a purer moral atmosphere than the generations that have passed without moral training at all ; and would fulfil the whole requirements of Scripture as well as Nature ; that all which is required of man as good, is "to do justly, to love mercy, and to walk humbly with his God ;" to do justly is to cultivate justice ; to love mercy is to exercise benevolence ; to walk humbly with God, is another word for the perpetual activity of veneration. There is perhaps no coincidence between Nature and Scripture which more clearly traces them to the same Author, none which sets the seal of both Nature and Scripture more emphatically upon the brief and practical ethics of justice, benevolence, and veneration, than that which we have endea-

voured, however inadequately to the lofty theme, to make manifest.

There are other sentiments, from observation traced to specific primitive faculties, which should all be in their proper places, with the desirable degree of endowment in the educator, whose standard we are now, in some detail, but, we submit, none of it superfluous, endeavouring to erect.

Seventhly,—He should possess *Self-esteem* or self-respect, which is a powerful defence against self-degradation by either vice or meanness, and gives a proper confidence in himself, his powers, and duties.

Eighthly,—He should be properly influenced by the *Love of character*, or honest fame, without the selfishness of ambition, or the weakness of vanity.

Ninthly,—He should be *Firm* in his purposes of right ; then and there only unyielding to his pupils ; and shew a calm self-possession, and a fortitude for the endurance of evil which can neither be repelled nor shunned.

Tenthly,—Creation is full of wonders, and the Creator has given a special faculty for the investigation and enjoyment of these. It is not only the great stimulus to philosophical inquiry, but constitutes, in conjunction with veneration, a religious feeling. Scripture abounds in appeals to this faculty of *Wonder*.

Eleventhly,—The *Poetical feeling*, the love of the elegant, the refined, the sublime and beautiful, is also an original faculty, greatly varying in human beings ; while some are devoid of it, and are coarse, prosaic, and common-place, in all they say and do, others live in it as in a sunshine, which gilds to their imagination the whole of creation, and imparts its own rich hues to all their feelings, thoughts, and expressions. Imagery is the common currency of their conversation ; and they and they alone, discover, and feel, and rejoice in, the truth that a

benevolent God "has made all nature beauty to the eye, and music to the ear." These are the elegant minds that work like a charm on younger minds around them, and communicate that refinement which, we have already said, is the handmaid of virtue. Deficient in this feeling, the educator might succeed in surrounding himself with pupils in whom the moral laws would be fulfilled; but there would be wanting all the nameless and numberless graces of that finest of contemplations, designed by the most elegant of words—*Ideality*. An immense field of enjoyment of the most exquisite kind, would be shut against them, to be entered—but even by them unguided, and by instinct—by those only who are gifted with a larger endowment of the faculty than their preceptor. Let the educator then be a poet in all his feelings and sayings, as well as a moralist.

Twelfthly,—Choose the educator very especially for the never-failing cheerfulness of a well-regulated *Hope*; regulated we would say by a proper degree of *Caution*; amenable to the control and direction of the intellect, whose decisions constitute the *Will*; and freed, of course, from all over-sanguine impulses which lead to acts and resolves to be repented of; but yet manifested in that moderated cheerfulness, the basis of which is reliance on the inexhaustible goodness of God, anticipating good, and foreboding no evil. Those only who have seen and traced to its proper source the happy temperament, as it is often called, of the cheerful guide of youth, and watched its effects on his pupils, can duly appreciate the value of this quality in the educator; it is perpetual sunshine, and all nature looks gay under its beams.

It will be observed that much as we have said on the moral constituents of our perfect educator, we are not yet entered upon his intellectual qualifications; we have only yet summed up what *we* term his morals. In the old

school particular and anxious inquiries are made into what *it* calls the morals of the teacher, whom it is intended to employ. If *our* requisites to morals be according to Nature and Scripture, as we humbly maintain they are, how meagre must appear the few points which satisfy the usual inquiries! Decency, honesty, sobriety, exhaust the catalogue; no farther questions are asked; the range over which we have now gone in such detail is not only not known to exist, but even when unfolded, will scarcely be recognized as embracing the components of such a moral character as is desirable in the educator. Yet how great the contrast! How beggarly the one, how rich the other! How negative, as a source of moral exercise and improvement, the former! How positive, as a fund of moral sympathy and moral elevation, the latter!

Keeping in view that we are yet engaged in making plain the *expediency* of elevating the profession of the educator, to which end it was requisite to erect a standard of character much above any hitherto required, and to shew how that superior character in the teacher would operate on the pupils, we submit this to be the proper place to point out the effect which such a moral character in the educator would probably or rather necessarily produce on his young charge. And first on his influence and power to maintain the *discipline* of his school. If, under the old system, insolent commands, threats, and actual violence and cruelty, in the form of *punishment*, coming as they do, from the animal feelings, and addressed as they are, to the animal feelings, were met either by open opposition, or secret and fraudulent evasion, it follows that altogether different effects must result from the operation of the moral sentiments of the teacher, regulated by his intellect, on the same faculties in his pupils. If the animalism of the teacher necessarily rouses the animalism of the taught, the higher nature of

the one will be responded to by the higher nature of the other; and the whole demeanour and conduct which flow from the latter, will present the greatest conceivable contrast to those which result from the former. If you rule by tyranny and cruelty in your school, you will produce young tyrants and slaves, with all the coarseness and cruelty of the one, and all the duplicity of the other. No feature of the irrational society in which a defective system has placed us, is more deplorable than the force and violence which is believed to be necessary to good government, domestic, scholastic, and public. The threat, the rod, are the child's earliest experiences and associations, in a vast majority of families. In the infant treatment of the lower ranks blows are unceasing. The child goes to school, of which the most fearful anticipations are given him, and he sees in the teacher, a sort of incarnation of all he dreaded, a severe and solemn man, with a terrible countenance, for never was the "*vultus instantis tyranni*" better realized than in the schoolmaster of the olden time, whose *moral* qualities rose no higher than to prompt the belief that the young are to be governed only by severity. The new-comer witnesses threats, chastisements, and all sorts of severities, inflicted on other pupils, perhaps the very first day; and returns the next trembling on his own account. He finds his schoolfellows, as the subjects of tyranny, all little tyrants themselves, so that it is difficult to say whether a gentle boy endures more in the school-hall or the play-ground. From the out-doors tyranny there is no escape, but his older schoolfellows soon teach him that there are a thousand ways, by fraud and falsehood, "*to shirk the master*," and accordingly one half of school tales and school boasts, are narratives of clever tricks performed on the teacher. It is impossible to conceive a worse moral training than the whole system. Look at it in the great schools of

England; in the *fagging* enormity, that execrable engine for forming slaves and tyrants; and in all the profligacy which follows from duplicity, which, while it conceals, encourages all sorts of immoralities; without control from a master, who lives in complete separation, and is held to be the common enemy, without a sympathy with his pupils, or they with him.

The violences and the frauds which have thus been inculcated and nourished, so as to be held inseparable from the idea of school, do not end there. They adhere to the adult, and are believed to be necessary for the right direction of human affairs. Hence on the one hand, our severe criminal code, our military punishments, our coercive measures, our wars themselves; and on the other, our cunning politics and diplomacies, and much of the simulations, dissimulations, and insincerities of social intercourse; hence, in short, the immense admixture of falsehood in human affairs, and the great amount of covert dishonesty in human transactions. But even under the old system, as it has been practically discovered that severity and violence, however they restrain, or appear to restrain, actual delinquency, produce no positive excellence of any kind, it long ago occurred that higher motives might be appealed to than abject fear of bodily suffering, and the system of governing by *rewards*, was resorted to; and as if the very contrary to abject fear had thereby been reached, the advocates for rewards are eloquent in their eulogiums on the soul-elevating effects of a "generous emulation."

Those who have arrived at a sound analysis of the mental faculties, see at once, from the *rank* alone of the faculties engaged in these competitions, that emulation and generosity are opposite and irreconcilable feelings. Emulation is essentially selfish; its objects are either

self-exaltation and distinction or self-enrichment; some flattering badge, place, or station, or some valuable gift. These are all selfish, and therefore essentially low desires. A false ethics, the fruit of our most unchristian classical models, has abused past generations with the error that the ambition of distinction, and the zealous pursuit of reward are lofty purposes, and in themselves constitute virtue. But whenever we arrive at the truth, old in Scripture but new to human practice, that justice, benevolence, and piety, are the only impulses to high resolves and virtuous actions,—that to do justly, to love mercy, and to walk *humbly* with God, is what is shewn by God himself to be good, and what he requires of man, we shall search in vain for the selfishness, not merely of the love of valuable gifts, but of all that exalts, all that puffs up and pampers the lower feelings of pride and vanity; for there is no philosophical truth the admission of which will, in another generation, more improve the whole face of the moral world, than this, that the faculties which love rank and fame are *inferior* feelings, the energy of which, being selfish, defeats its own ends; and will more verify the Scriptural warning that “they who exalt themselves shall be abased.” Such vital texts, true to nature, and therefore still more impressive in Scripture, are read and heard, and heard and read, by young and old, a thousand times, but never imagined to be practical; nay, in our very seminaries of education *legislated against*, and effectually opposed, and counteracted.

Now, if emulation be a selfish feeling, with objects disowned by the higher moral sentiments, of which last generosity is an obvious manifestation, how is it possible, on any principle of ethics, to combine generosity and emulation? We are told by the advocates of “generous emulation,” that the fact is in their favour, and they point

to generous rivals in a school competition ; but they do not distinguish, as they ought to do, the generosity from the rivalry ; the former being, in a generous disposition, just the high feeling which the low is unable to extinguish ; the benevolence that remains,—we wish we could say in more than a few,—after the race, during the energy of which intense selfishness alone is in operation. In many dispositions the rivalry is too strong for the generosity, the thorns are too powerful for the good seed.

Our supposed educator will *not* influence or govern by punishments or rewards. Moral himself, in the high and true sense of the word, he will be alive to the practical solecism of first *instituting* for moral training, which means the regulation of the selfish feelings, and the increase, by exercise, of the power of the benevolent, and then *instituting* for the systematic exercise, in other words, the increase of the power of the selfish feelings, which it is the main object of moral training to regulate and moderate. It will be found, too, that an intellectual education, which affords suitable food for all the faculties, is in itself so attractive, as to afford more direct enjoyment than all the hopes excited by the keenest competition, or realized in the richest prizes and most flattering distinctions ; and that those studies and pursuits only, which are not suitable to all the faculties, but fatigue one or two, and are thereby rendered repulsive, tedious, and disgusting, require the factitious stimulants of rewards and punishments to prompt to exertion in them ; it is therefore our educator will have no need to stimulate intellectual exertion by rewards and punishments.

What then would be the nature of the government, in a seminary of education, to which a perfect educator would be led by his own moral qualifications ? We shall not answer that question with the less confidence, that, in

more than one gratifying instance, we have seen realised the beautiful regimen which we are now to describe.

The educator, — himself divested of all the externals and natural language of the lower feelings, calm, self-possessed, mild, modest, humble, affectionate, and kind, exciting no ridicule by that pragmatistical vanity called pedantry, — loves his pupils as a father and friend. He lives with his pupil; has no separate objects, to which he is ever and anon *escaping* out of his company; adhering to him, like the Arab to his horse, he eats with him, exercises, studies, plays, enjoys, with him. In such a relation, the best description which can be given of the *government*, is that there is none at all. The duties of education resolve into a reciprocity of co-operation. Commands are never heard, because the teacher's wishes are anticipated. Commands imply slowness, unwillingness; threats infer disobedience. When the intellect and the moral sentiments are the impulses and the guides, instructing and learning blend in one smooth current, which deepens as it flows; they join in the companionship of one journey, where one points out the way and the other walks in it rejoicing. If domesticated under the same roof, teacher and pupil are more closely in the *quasi* relation of parent and child. To those, there needs no argument to prove that this is a great increase of influence for good, who know that domestic happiness is made up of the benevolent feelings; who have contrasted the ceaseless kindness, and gentleness, and deference, and reciprocal preference, which, in a family of love, gilds the day with domestic sunshine, the "music of kind voices, and the heaven of kind looks," with the reign of terror and tyranny under that roof where temper, and pride, and jealousy, and all the annoyances of all the selfishnesses, form the unvarying and intolerable grievance of life; itself a burden

from which escape is longed for in vain ; for there is none from such tyranny till the grave covers either the domestic victim, or the domestic despot. There are some beautiful instances, known to the writer of these pages, of the combination, in its best form, of domestic with scholastic intercourse ; the one bringing out the other, into yet stronger relief and increased efficiency ; where school is home in its best sense ; and where the whole character of the pupil is intellectually and morally cultivated as it ought to be.

If such relations between teacher and taught, constitute, in their very essence, satisfaction and happiness, what ought to be the teacher's course, when the pupil's selfishness in any way disturbs the even tenour of their intercourse ? Instead of frowns, hard words, threats, and blows, it ought to be a more guarded calmness, a more powerful kindness than ordinary. Ignorance may be the cause of the jarring note which disturbs the common harmony. The natural appeal is then to the intellect, where alone the ignorance can be removed, and with it the misunderstanding ; for the cause ceasing to operate, the effect will disappear. If it be, not some perverted view which a little light will set straight, but the working of selfishness in some of its well-known phases, the appeal must then be made to one or other or all of the feelings of justice, benevolence, and veneration, and the pupil be calmly and kindly invited to examine his motives, and compare them with these standards. If his conduct offend any of these it is immoral, and must be out of the line of duty, into which it can only be restored by sympathy with a manifestation of the moral faculties, in the remonstrating teacher, so unequivocal as not to be mistaken. No other course will change the conduct, to any good and permanent effect, but a change of the impulses, and that from the lower to the higher range

of the feelings. A quiet dialogue between a kind teacher and generally grateful, though, at the moment, erring pupil, would be ill-conducted indeed, if the latter does not claim reconciliation even with tears. Has he been unjust to a comrade? he is reminded of the demands of natural justice, enforced an hundred fold by Christianity, that he should do to others what he would that they should do to him. Has he been unkind? let him bring the act to the high standard of a benevolent ethics, natural and revealed, and loving kindness will revive in his bosom. Let but the moral guide, when the obdurate pupil is melted, follow up his hallowed victory by pointing upwards to an offended God, and the prayer for pardon is a religious consequence. For the delicate and beautiful moral process now feebly described, the perfect educator should be, by excellence, fitted; and if he be, he will wield a power compared to which all the threats, and pains, and penalties of the pedagogue are weakness.

Again, it may be that all this softening process may fail for a time to prevail in a very obdurate case; the course even then pointed out by the moral sentiments is clear. The patient is not for the time in the state of moral health which renders him a fitting companion for his instructor and more moral school-fellows, and solitude at once suggests itself as the necessary consequence, till the return of better feelings again fits him for restoration to the society for a time denied him.

The writer knows a teacher guided by the philosophy here advocated, who sends an impracticable offender out to the deserted play-ground during school hours, to do as he lists; only proscribing all friendly intercourse with others in his rebellious condition, and denying all employment, which ought always to be looked on as a privilege and pleasure; and he has seen the very dread

of so disgraceful a resort, work an immediate change in the feelings and conduct. How high must be the respect, as well as heart-felt the affection, for a teacher who thus governs! Can such a man be hated, cheated, ridiculed, defied, like him who ignorantly acts upon the lower feelings of his pupils, with his own mere animalism in that activity which by instinctive feeling creates contempt and loathing? It is morally impossible.

INTELLECTUALLY, it is expedient that the character of the educator shall be elevated to the highest standard required by a sound system of education. As his moral perceptions should be strong, his intellectual powers should be of an order far above mediocrity. If talent be necessary to the professions of the physician, the lawyer, and the divine, it is not less so to, *the fourth learned profession*, that of the educator. His powers of *Observation* and *Memory*, as well of existences as of events, should be ample and active, his apprehension apt, his retention permanent, his reproduction prompt. Nothing should escape his eye, or slip from his recollection. As these powers will make it both easy and delightful for him to store up knowledge, there ought to be no limit, during his life, to his progressive acquirements. A walking encyclopedia, in some a term of ridicule when unassociated with reflecting power, should in our educator, *with* that most expedient association, be an index of perfect qualification.

In no point of useful or scientific information, that can benefit the young, should he be deficient; and to every question of his pupil he should have a prompt answer, to every difficulty a ready and clear solution. Yet let him on no occasion deceive his pupils with an appearance of knowledge, on any point, which he does not possess. Let him confess his ignorance, and undertake to obtain the required information; advising his pupil to make the same attempt, and compare their results.

But the most acute faculties for acquiring knowledge, and the most extensive knowledge acquired, are not the whole intellectual qualifications with which we should be content in our educator. Mere knowledge is not wisdom. Knowledge is like the possession of riches ; wisdom the beneficial application of them. But the possession of riches is not in itself that application. This depends upon other faculties than the money-getting ; and these of a higher order. So are the knowledge-applying faculties of a much higher grade of intellect than the knowledge-storing powers. In a word they are the *Reflecting faculties* by which the isolated facts called knowledge are compared, their relations determined, and the truths of sound reasoning established. We cannot perform the most trifling act without a relation between two things at least, being perceived by us, and a conclusion drawn. We cannot put forward the foot to walk, without knowing the nature of the foot and of the ground on which it is to tread, and perceiving the relation between them ; namely, that the one will support the weight of the other. Relations are generally far more complicated than this most simple one, and that in very common affairs of life. The more ready the perception of these relations, the more is possessed of that most useful kind of reflecting power, called *good sense* ; while folly is nothing more than acting upon false relations.

The educator cannot be too liberally endowed with faculties whose vigour is good sense in the affairs of life. In nothing, perhaps, have many of the teachers of the old school been more deficient ; and nothing has more tended to lower them in public estimation, by subjecting them to the ridicule to which ignorance of common affairs often exposes the mere student of classical knowledge. He comes from his classical cloisters, with all his honours about him, as ignorant of the work-day world as if he

had been dropped from the moon. The accomplished scholar who sent for a butcher to kill a salmon which had been given him as a present, is an extreme case in degree of miscalculated relations; but it is of the kind to which we allude. Besides the possession of tact and sense for all ordinary occasions, the educator's reflecting powers should embrace with facility the higher relations which constitute philosophical truth; as well in the great and delightful field of *Comparisons*, analogies, and illustrations,—in which we reason that such a thing is true, because it is in close analogy or likeness to something else which we know to be true,—as in the severer walk of *Necessary consequence*, or strict logical deduction. He should be ever ready, by sound argument, not only to guide the conduct of his pupil, but to direct his reasoning; to apply all his knowledge to the end for which it is designed, and without which it were intellectual lumber, the ascertainment of general laws, and the deduction of useful truths; and should fearlessly proceed in such investigations, seeing that as all truth is necessarily God's truth, no one truth can be incompatible with any other,—no truth, above all, can, as some most unphilosophically dread, be dangerous.

Such being the *powers* of intellect with which the educator should be endowed, at least, as already said, considerably above mediocrity, we come to another important enquiry, what ought his *attainments* to be to enable him in the best manner to perform his functions.

First,—He should be practically familiar with all the knowledge, digested into system, which would enable him to confer on his pupils the benefit of a sound *Physical education*. He should know the human frame, anatomically and physiologically—as well the functions as the structure, in all its parts; and be enabled to apply that knowledge to the prevention of disease, and

the preservation of health ; and teach it to his pupil, not, as has been ignorantly said, to render that pupil his own physician, but to save him the bitter reflection, in after life, that, in sheer ignorance, he has been his own destroyer. To this preservative end the relations are much more few and simple, than to the curative, when disease has been allowed to supervene. The living according to nature, that is according to the relations established by the Creator between the human frame and the material creation around it, can be reduced to a few simple rules, in food, air, exercise, and sleep, the attention to which constitute our habits ; and these have a better chance of being confirmed as rules of life, when their principles are known and their effects explained. We shall suppose our educator to have under his charge a young and perfectly healthy pupil, all whose organs are sound and functions vigorous. Having mastered a competent knowledge of the blood-making, and circulating, and respiratory organs and functions, and the relations to these of pure air, in other words, air with a sufficiency of oxygen in it, he will bring his pupil up to the same kind and degree of knowledge, imparted by securing to him, by day and by night, in-doors and out, the necessary supply ; and by demonstrating the benefits of that supply, and the mischiefs and sufferings which result from stinting or corrupting it, he will endeavour to establish a habit of living in, and never being for an instant without, pure air ; which, were it general, would bring ventilation to our dwellings, purify our hospitals, disinfect our crowded cities, and secure the enjoyment of one at least of the elements of sound health, to the whole population. This knowledge of course implies familiarity with the structure and functions of the lungs ; the arterial and venous blood ; the circulation of these ; the effects upon them of pure and of vitiated air ;

the extent and nature of vitiation by consumption in human breathing ; as well as causes external ; with the best means of strengthening the lungs and chest, and the most effective precautions to avoid exposing them to injury.

Master of the structure and functions of that important organ the skin,—far more vitally important than the ignorant even dream of, inattention to which produces numberless diseases,—our educator will impart to his pupil that knowledge as early as it can be understood ; and train him to the habitual use of the most scrupulous cleanliness, the most healthy stimulants, the most appropriate exercise, and the due preservation of heat. What is meant by a habit of attention to the skin, is nothing more than certain regular acts of ablution, friction, and clothing, which become a *manière d'être*, and so far from being a task are a pleasure, and the denial of them positive suffering.

It is no increase of the educator's own burden of knowledge or practice, or of his pupil's when imparted to him, that he is competently acquainted with the digestive and assimilative systems of our wonderful frame ; with the structure of these organs, and their important health-bearing or disease-entailing functions, according as they are used or abused. This knowledge is necessary to a habit of temperance in meats and drinks, in quantity, and a competent knowledge of their wholesomeness in quality, with the accompanying facilitations, by rest and motion, of a healthy digestion, and assimilation.

The rules are few and simple ; but the motives to obey and apply them are to be found in knowledge of the structure and functions of that system of our frame, and in the practical conviction of the benefits enjoyed from observing, and the grievous evils suffered from neglecting or defying, these organic laws. We cannot, and

are not called upon here, to enter into details, but our educator should be perfectly able and ready to do so.

The muscular system, next in our order, should be perfectly understood, and a knowledge of it carefully imparted. The structure, attachment, and conditions of action, of the muscles, their dependence on arterial blood and nervous influence, the importance of alternate contraction and relaxation, and the mischiefs to the spine, and otherwise, resulting from continuing the same attitudes and postures too long. The nature of the best muscular exercise, and all its best appliances, in safe gymnastics and sports, should be familiar. In these the teacher should join with all the joyousness of the playground; a practice which has been beautifully demonstrated to be easily compatible with perfect order and discipline in the school-hall.

The bones as a system have their conditions of health, and necessity of exercise; and all that tends to overburden or distort them in the young should be explained to themselves, and carefully prevented, by the educator.

Last of all on this head, our educator ought to be fully qualified to watch in his pupil, and to teach him to watch in himself, the working of the nervous system as in connection with the mental faculties. He should thoroughly understand, up to the latest discoveries, the structure and functions of the brain, as the organ of mind and seat of sensation; the conditions of health in the brain; the symptoms of the contrary; the proper and regulated exercise of the brain and mind; the effects of mental inactivity, and the more fatal effects of excessive mental exertion, as exemplified in precocious children, hard students, and all other mental labourers, who have been well said to "die of their brains," or to survive in imbecility. He should be regulated by *habits* in this

high department, quite as much as in the lower of which we have treated, in allotting the proper times for mental and brain exertion, so as not to counterwork digestion, sleep, and other functions ; in the regulated repetition of mental exercise, the employment of each faculty upon its own objects ; the training of the moral faculties by direct exercise ; the importance of a sound philosophy of mind in conducting education, and of a knowledge of the influence of the brain and nervous system on health. In a word the educator, such as he ought to be, should in relation to physical education, for we are not yet beyond that in the enquiry, perfectly understand that department of the natural laws which embraces the physical and the organic, and the powerful influence of these upon health of both body and mind.

In the second place, our educator will be practically familiar with all the knowledge which will enable him to direct the *Moral education* of his pupil. We have already desiderated in his own constitution, a high endowment of the moral faculties, and presuming him to possess it, we farther require that he should be well instructed, and able to instruct his pupil, in a sound philosophy of ethics, and to guide its practical working in the whole course of his life, and daily being ; to inculcate that, although the faculties of man which he has in common with the inferior animals are necessary to him, and therefore have the dignity of utility, their abuse constitutes vice and crime ; and that they are but the servants in the economy of his being ; while justice, benevolence, and piety are the paramount masters, and their exercise the chief object and chief happiness of his existence ; that in these is true elevation of character, and at once that internal delight of which no lower faculty is capable, and which in itself is the nearest approach which man on earth can make to a state of bliss ; and likewise that power in social

intercourse, which the constant manifestation of incorruptible integrity, generous brotherly love, and rational piety, and these alone, are enabled to wield. He should be qualified to act practically, not merely in a preceptive and exemplary application of this philosophy of morality, but in the guidance of its *exercise*, the long-continued realization of it in his pupil's thoughts, feelings, and conduct, in all his relations with his fellow-creatures ; which realization constitutes the difference between theoretical ethics which used to be a college study, and practical which constitutes sound wisdom and true happiness ; that wisdom " whose ways are ways of pleasantness and all her paths are peace." He should not be discouraged in his efforts to establish in his pupil's mind, and in his seminary, the reign of the moral sentiments, by such objections to his efforts, as that they have a visionary object, and aim at a standard far above human nature ; such objections will not come from those who know what human nature really is, or is capable of being rendered. He has, as already said, two obvious answers ; first, that man is actually endowed with the moral sentiments above enumerated, and would have been so endowed in vain, unless they were intended for use, which use confers all the moral power and all the happiness for which we have argued as flowing from them ; and secondly, that Christianity requires all and more than we have claimed for natural morality, in self-denial, justice, brotherly love, and love of God ; and unless the objector is prepared to say that Christianity is a visionary morality inapplicable to human nature, he cannot apply these characteristics to the requirements of a sound natural ethics.

To our minds the teacher would be the more acceptable that he were qualified to advance with his pupils, in Natural ethics, and Christian ethics hand in hand ; to demonstrate to them how beautifully they harmonize

with each other; what power each gains from this double foundation for justice, benevolence, and piety. Nay, more, it may be that our educator is the only religious teacher of his pupil, not merely in that natural theology which inheres in every natural lesson, but in the doctrinal part of revelation, in the knowledge that leadeth to salvation. If so, he must be guided by a pure conscientious sense of duty, and can only teach his own creed to his pupil. But if he has the charge of the education of a number of pupils of different religious denominations, it follows as a necessary consequence that he must decline the *doctrinal* religious care of any of them, and limit his duty to that of seeing that the pupils of each denomination are put in the way of *that* instruction and exercise, by teachers of their denominations respectively. We are moreover now describing the qualifications which demonstrate the expediency of elevating the educator's character; and requiring, as we do, a truly Christian character in himself, we say enough when we would wish him to be a qualified religious guide, if ever required to be so.

Thirdly,—We proceed to the expedient elevation of the character of the educator which is to be placed to the account of high qualifications for conducting the *Intellectual education* of the pupil; and we entreat attention to the contrast it presents to the schoolmaster's attainments according to the old notions on the subject. We pass, for we assume, his possession of the most approved methods of communicating the instrumentary branches of reading, writing, accounting, drawing,—the last a much more important and essential branch of elementary education than was thought of under the old system. It is the first step towards juster views of education to dismiss the error that these branches constitute the whole of education, or knowledge itself,

instead of the instruments only by which knowledge is acquired.

All the means of perfecting and using speech are also presumed to be possessed. Grammar and facility in imparting it by the incidental method of parsing. Etymology — orthography — philology — elocution and composition—the belles lettres, or polite literature — the dead and several living languages although as these last do not constitute a part of elementary education, our educator will not be called upon to teach any of them, but will refer his pupils to the proper professors of them, and at the proper time; still these will materially aid him in the philological part of his instructions.

He must be qualified, by familiarity with the following subjects, to impart their elements to his pupil, and thereby fit him for taking his place in society and performing his part in life, with a practical knowledge of creation, and the relations in which he stands to its various departments. All that is known of the earth's surface in *Geography*, physical and political, aided by the best globes and maps. All that is known of the earth's structure and substance, in *Geology* and *Mineralogy*. The vegetation and vegetable productions of the earth, in *Botany*. The animal productions of the earth, in *Zoology*, the composition and phenomena of the atmosphere, in *Meteorology*. The composition and decomposition of the substances of the material world, and the changes produced by the action of these substances upon each other, in *Chemistry*. The mechanical qualities, powers, and relations, of matter, solid, fluid, gaseous, electrical, and their application to machinery, in *Mechanical philosophy*. The phenomena of light, and the instruments by which these are observed and ascertained, in *Optics*. The sciences of extension and number, of measurement and calculation, of geometry and

algebra, in *Mathematics*. The relations of our earth to the other bodies, solar and planetary, which exist in space around us, and the ascertained relations of these other bodies, to each other, in *Astronomy, planetary and sidereal*. The physical nature and constitution of man, the structure and functions of his body, in *Anatomy and Physiology*, with the means of preserving health. The intellectual and moral nature and constitution of man, the analysis and relations of the faculties of his mind, in *Mental and Moral philosophy*. Our civil rights and duties as members of a community, in their various degrees of importance, from the parish to the state, with the constitution of the country, its government, and essential laws, and its various institutions and establishments, legislative, judicial, military, scientific, economical, and benevolent, in *Citizenship*. The principles of the production and distribution of national wealth, by agriculture, manufactures, and commerce: the science of labour and its remuneration by wages, and results of capital and money, and the just relation of employer and employed, in *Political economy*. The knowledge of the events of the world, antient and modern, and of our country, with its literature, science, eminent men, resources, and of neighbouring nations, in *History*; with its philosophy brought to the standard of a sound ethics Natural and Christian, that good and not evil may be derived from it, as the great example of past times; that principles of international justice, liberality, peace, and good will, may take root in the pupil's mind, and become universal as the indubitable principles of national prosperity and happiness.

Our educator should be qualified to direct, if he does not actually guide, the study of *Languages*, antient and modern; which the experience of several enlightened

educators has shown, are better postponed till after the period of elementary education; for, at the same time that they do not interrupt that education, they are better studied, and in a much briefer space, at a more advanced age than under the old system.

It is much to be wished that the pupil's studies should be aided and directed by a systematic series of *educational books*, on all the subjects now enumerated. These should, of course, be elementary, and by no means intended to render*less necessary the teacher's more extended accomplishment in the respective lines of study. But he would be benefited by the regularity and uniformity which a series of manuals would secure.*

In addition to the foregoing subjects of instruction, which admit of distinctive names as sciences, the perfect educator should possess a fund of *common useful knowledge* in all the variations of human affairs; with a resource and readiness in its application such as to enable him to meet every emergency. He should know *what to do* in the most sudden and unexpected contingencies, and regularly instruct and train his pupil in the same invaluable accomplishment. In several schools on the advanced system, there are regular lessons, and examinations on this subject. All kinds of emergencies are supposed, and the question put, "What would you do, and that promptly, were so and so to occur?—to recover animation, suspended by suffocation in water or foul air, apoplexy, epilepsy, to put out fire in a room, or on a person, to manage a broken bone, to let blood even,—by which,

* The Educational Course of the Messrs. Chambers of Edinburgh, of which fifteen numbers have been published and sold to an immense extent, is, so far as it has gone, and promises to be in its further progress, all that could be wished on this head. The series is about half finished.

timely done, many a life has been, and may be saved,—and many other matters which require what is called presence of mind.

While we have demanded, for the educator, superior accomplishments in all the branches of intellectual study which we have enumerated, we should wish him to keep in his view the *extent* of knowledge in these branches which it will, under the most improved system, be practicable to impart generally to his pupils, in elementary education. He must possess the power of fixing *elementary principles* in the student's mind, more than details; these principles just so far illustrated and realized by details as to render them of future practical utility, either to the extent they have been acquired, or as the basis of yet farther attainments. Every sane human being should possess knowledge of something of the following character:—Going out first to the vast, he should know that creation exists in *space* which is boundless; and that necessarily, for we cannot conceive a limit, without conceiving space beyond it. In space he will be aware exist numberless suns, which appear to us as little stars, each sun, it is almost demonstrated, having attending planets; that these suns, though millions in our firmament are only a group; and that at distances, which mock imagination, there are other groups forming other firmaments, perhaps greater than ours in the number and vastness of their suns; so that our own sun is a mere point in creation, and our earth relatively a grain of sand. He should know that the fixed stars, or suns, are at great distances from the earth, the nearest twenty billions of miles, every billion a million of millions. The principles of gravitation will follow, and a fair and competent knowledge of the leading phenomena of *astronomy*.

Descending to our own planet, he will be led to observe that it is composed of matter, having relations, when

taken in masses, of attraction, density, &c. producing known results, in obedience to certain laws, the knowledge of which is called *Mechanical Philosophy*.

But matter has internal qualities, and we find its elements reduced to about fifty — and capable, probably, of greater simplification — solid, fluid, and gaseous, combining under certain ascertained rules, and forming the whole of the vast variety of things, living and inanimate, which surround us. With the adequate details for illustration the pupil will obtain, in this department, a competent knowledge of *Chemistry*; will be made familiar with what is known of these natural agents of incomprehensible power,—*Heat, Light, Magnetism, and Electricity*. The pupil should not leave school ignorant of the deeply interesting but comparatively recent discovery—from the examination of the strata of the earth, to as great a depth as has yet been reached, and that is relatively but a film,—that the earth has undergone well ascertained changes during the lapse of countless ages, and been inhabited by successive races of animals, whose remains are found petrified, as a part of, but quite distinguishable from, the rocks which inclose them. The composition and uses of these rocks themselves will follow, and the pupil will have attained some notion of *Geology* and *Mineralogy*.

With a competent knowledge of the earth's surface, its land and water, &c. called *Physical Geography*, and of its atmosphere, winds, tides, weather, &c. termed *Meteorology*, the pupil will have gone through the knowledge of the *inorganic* world.

Organic nature comprises plants and animals, all that live by food, increase and grow, reproduce their like, and decay and die; none of these characteristics marking inorganic nature.

Botany is the science of the vegetable organic world. *Zoology* of the animal; in its most comprehensive and le-

gitimate sense comprising man himself, though generally applied to the study of the inferior animals only.

Man, hitherto the least pursued, is nevertheless the most important study for man. No one should be, as multitudes are, ignorant of his bodily structure and functions, or *Anatomy* and *Physiology*; if his various systems of bones, muscles, blood, viscera, nerves, and above all brain; the last formerly so little understood, but now advanced, from mere anatomical nomenclature, to a well-ascertained physiology.

The nature of *Pathology*, or disease, and its relief in *Medicine* should at least be comprehended, as a part of science, though to an extent greatly short of professional attainment.

Men as divided into races and located in different parts of the earth present the science of *Human Geography*, or the *Natural History of Man*. Divided into communities and governments, we have *Political Geography*. It ought to be as discreditable to be ignorant of these, as now it is to be unable to read.

History naturally follows, as a chronicle of the events which have occurred for ages in these communities, and in their intercourse, pacific as well as hostile, with each other. This point requires a slight amplification. In nothing is there more time lost, nay worse than lost, than in teaching history to the young, much injury is done by it to society. The annals of man have hitherto been little else than a chronicle of the animal propensities. In more modern times, the moral sentiments have begun to improve human affairs, but to so small a degree, as to serve only as a light to make more visible the general darkness. The antient world was enslaved by selfishness almost unmitigated. Greeks, Romans, Egyptians, and Asiatics, were at one and the same time degraded and oppressed by pride, rapacity, and cruelty. Their history

is a catalogue of vain glory, jealousy, injustice, fraud, violence, slaughter, and robbery, all in their most criminal degree. But by the Creator's *fiat*, justice and mercy alone "endure for ever." The punishment is sometimes slow, but it is sure. The criminals were made the instruments of each other's destruction. They successively triumphed and fell; and the antient nations tore each other to pieces. As a part of his educational course, it is right that the student of history should know that such things were; but this may be done without his reading volumes of the horrible details. As hitherto written and taught, history has done much to occasion that prominence of the passion for arms, that delight in war, which has descended even to our times, and which has rendered martial deeds so popular, and loaded them with the highest honours and richest rewards.

The internal polity of the nations of antiquity presents us with no higher pattern for the guidance of more moral modern times, or for the instruction of the young. Brute despotism and abject submission sum up the relations of the governors and the governed. In this there is the most uninteresting and uninformative monotony. The sensualities, caprices, and cruelties, of tyrants, in all countries of the antient world, were so much alike in complexion, that when we have seen one we have seen all. The Greeks and Romans themselves do not afford models for the study of liberal principles. Their practical morality was low. Their rulers were tyrants when circumstances gave them power, and the people were not less tyrannical, ungrateful, and unjust, when it was their turn to exercise it. Benevolence and justice are the only lasting foundations of free institutions. These desire equal rights, privileges, and enjoyments, for the whole human race; they are inconsistent with a tendency in the governors to exclude, oppress, or engross, and in the governed to over-

leap the self-imposed bounds of social relations. There is no durability in any government where the rulers do more than guard the community from excesses which may arise from the selfish feelings; or where the governed combine to exercise anything else than mutual good-will, fairness, and respect, for each other's rights. These were limits unknown in communities impelled by animalism like Greece and Rome.

Before history can be perfectly well taught it must be properly written. It must be written under the direction of an enlightened philosophy of mind and human nature, and the sound ethics of the supremacy of the moral sentiments and intellect. It ought to be viewed as a record of the manifestations of the faculties of man, and its events classed according to their relation to the higher or lower feelings of humanity; exalting the former as worthy of approval and imitation, and reprobating the latter according to their place in the scale of vice or crime, to which, in abuse, they essentially belong. The historian thus guided would not worship the false splendour of the Greeks and Romans;—a worship too unequivocally indicative of a sympathy in ourselves with the lower feelings, out of which that false splendour arose;—but tracing through all their ramifications and tortuosities, to their ultimate inevitable retribution, acts fundamentally immoral or criminal, would sternly refuse to them the slightest shelter from universal execration, in the most dazzling feats of heroism, the most munificent dispensation of plunder, the finest taste, or most gorgeous magnificence. The same guiding principles would impart to history a philosophical character which would give it the highest practical value; and, instead of an unedifying monotony of vice and crime, would render it a continued illustration of principle and an instructive guide in national practice.

However history may yet be written, it need not surely be even now *taught* to the young through the medium of unmitigated animalism. The educator would require much and judiciously to abridge antient history, and frame a new code of instruction for imparting it to his pupils. A knowledge of the past existence of the various tribes of men, with the chronology of their rise and fall as nations, is of course indispensable ; but a very summary sketch of their crimes would be sufficient to illustrate that dominion of the lower feelings which wrought their fall. To minds purified and exalted by moral training, details of barbarism and blood will be intolerably tedious and disgusting ; false glare being at an end, volumes filled with re-enactments of the same animal manifestations would no longer be endured. In a judicious abridgement, nothing really valuable, even as matter of warning, need be lost ; nothing which marks the developement of the faculties, and the progress of human improvement, with the motives of action, and the events in their connection as effects from causes ; while all the varieties of injustice, individual and national, should receive their right names ; and fraud, treachery, aggression, robbery, and murder, which we justly reprobate when perpetrated in private life, be given over to tenfold execration when committed on a large scale ; when millions are slaughtered by an Alexander, a Cæsar, or a Napoleon ; kingdoms plundered, and nations enslaved.

Thus to elevate history in its character, and increase its usefulness, should our educator, in his teaching, be perfectly prepared. He should be able to give it an aspect more of peace than of war ; to render it more a true picture of the successive generations of the human race, than a mere chronicle of kings ; a valuable record of experience, related to the philosophy of man as a gradual in-

duction of facts capable of being systematized into a code of practical principles, with a beneficial application to every department of human affairs.

History, in this manner exalted as a philosophical study, should, we have only farther to observe, be reserved for the maturest age in education.

Chronology, or the record of time as applied to events, and *Biography*, or the history of the lives of distinguished men, ought not to be mere words without meaning to our student.

The sciences of measurement and number, or *Geometry* and *Arithmetic* carried on to *Algebra*, should at least in their nature and elements be known to all.

But *Mind* is the chief of sciences ; and yet, till the very recent ascertainment of its dependence for manifestation, in this life, on nervous and cerebral organization, the one in which least progress was made to any practical end.

Of the *essence* of mind we yet know nothing ; and although it is presumptuously to limit Divine power to declare any knowledge undiscoverable by the faculties which God has given to man, this essence yet baffles these faculties.

The *Faculties* themselves are the conditions in which the mind manifests itself. They are numerous, but capable of accurate analysis. This analysis is perhaps the most important study which the educator will guide. The faculties, animal, moral, and intellectual, will be found to take their appropriate places in the human constitution. Knowledge of the two first classes, in the regulation of the one, and the cultivation of the other, will lead to a sound practical ethics, so long disputed, and existing in no better shape than controversy ; and will greatly assist religious knowledge and practice. While the knowledge of the last, or the intellectual faculties, will point to the best mode of the improvement and use of these, in storing and

applying knowledge, in establishing *truth*, and achieving *power*.

We do not mean to aver that all these sciences are in their details to be *mastered* by the student; the compass of several life-times would scarcely suffice for this; but while the prevailing faculties of each individual will best direct the selection of the departments of knowledge which that individual may prosecute to complete mastery, still each ought to have that degree of knowledge of all the departments we have enumerated, which will enlarge and liberalize his mind, with a general knowledge of himself and the creation of which he forms a part. There is no adequate idea of Deity short of this; no knowledge of the vast extent of his power, wisdom, and goodness; no notion of the harmony which he has established among all his works; no love of him because of that mercy which is over them all. Our general student need not in gaining astronomical knowledge, for example, go over all the geometrical and algebraic processes by which the architecture and relations of the heavens were established. An outline of what has been established will go far to expand and enlighten the mind which contemplates it. The same is true of all the other sciences. Some knowledge of the laws that govern matter, ought to be possessed; though complicated details and proportions may not be remembered. The organization and economy of plants may, for farther example, be remembered, though the complicated nomenclature is mastered only by the professional botanist. Such nomenclature, in any other, would be more than useless, it would be hurtful, for it would be apt to satisfy with words, which not only are not knowledge, but often seem to exclude it from the mind which they encumber. The laws and workings of nature, not her endlessly varied objects, are what we should demand of our educator to be communicated to

his pupil, for it is upon those laws and workings, not in mere details, that our happiness or suffering chiefly depends ; and of these laws every one, of either sex, should acquire a competent knowledge, and may, before leaving school.

To the great concern of human happiness there are degrees of importance in our studies, no doubt. Some of these are objects of a liberal curiosity more than essentials of our absolute welfare ; such as geology, philology, &c., but physiology is of direct importance to that welfare. The preservation of health is better than its restoration when disease has been allowed, by our ignorance of the physiological conditions of health, to visit us. To the female sex a competent physiological knowledge would be of surpassing value ; much nursery suffering, and many an infant grave, would be prevented by its exercise.

Not less should all be familiar with mind and its working. Correct thinking, consistent action, right feeling in well balanced affections, consequent sound judgement and good taste, moderate desires, right apprehension of happiness, and forbearance and charity to the errors of others, would all come in time to be the fruits of this most valuable of human knowledge.

Our educator then should be able to bring all his pupils up to the point of a degree of knowledge of nature in general, sufficient for enlargement of mind, cure, or rather prevention, of prejudice, and practical use in the affairs of life. All moreover being brought to a certain level, and that a high one, superior genius and aptitude will take a fresh departure in particular pursuits, and therein rise to excellence.

There is perhaps no qualification in the educator more to be desired, than that of judiciously directing and limiting general scientific education, that it may be prac-

tically useful, and not merely speculative, and therefore never applied and easily forgotten.

One crowning qualification for the educator yet remains, and it is the *Didactic*, by which we mean *aptness to teach*. It is well known that men of talent, genius, and extensive knowledge, often want, to a great degree, the power of imparting their acquisitions to others; while men of much inferior merits have the *knack* of teaching, which gives them a decided advantage as instructors. There is, certainly, a natural endowment of faculties, in happy combination, for this important purpose; but we have no doubt that the art of teaching, like other arts, is to be learned; and that while even great natural powers of communication are to be regulated and systematized, naturally imperfect may be materially improved.

This consideration at once suggests the NORMAL SCHOOL. In this one particular its effects would be invaluable, and there is perhaps no other in which its preparative training may be said to be more essential.

We rather expect that it will be conceded, that *if* an educator of youth were ALL, in powers, attainments, accomplishments, and character, which at considerable length, we have endeavoured to portray, such educator must necessarily, by the laws of human judgement and feeling, be the object not only of the love, but the profound respect of his pupils, and of the public;—that in short he must stand high in public estimation. It would be a waste of words to argue a point so plain as that it is most desirable and expedient that the educator should be all that we have described; for all degrees of shortcoming of the standard we have erected for him would be so many deductions from his value and efficiency as an educator.

The same short-comings would likewise lessen, *pro tanto*, his estimation.

His character, then, and the estimation in which he is held, being really convertible terms, it follows syllogistically that it is *EXPEDIENT* that the educator should be elevated in public estimation.

Before proceeding to enquire into the second branch of the subject of this essay,—the means of elevating the educator of youth in public estimation, we would meet an objection most likely to occur to those accustomed to associate the schoolmaster's character with social degradation, namely, that our standard is extravagantly high; that it is absurd to expect such a perfection of character and sum of accomplishment in the schoolmaster; and that the absurdity is increased when we reflect on the number, the absolute army, of teachers necessary to supply the enlarged demand in a national system. To this we would answer that as the question is the expediency of elevating the character, and with it the estimation of the educator, we could not, in theory at least, stop short of the highest standard. To it we necessarily accord the highest respect, to be diminished in exact proportion to the short-coming of any particular individual. Provided our standard does not actually rise above human capabilities, it is most expedient to set it high. Although we may not succeed in bringing every individual up to it, we should never think of lowering the ultimate standard itself. Its very height is a motive. The average will always hold a proportion to the *maximum*. With such a standard in view, neither employers nor employed will rest satisfied with humble attainments. Many will attain the highest grade; and, as the general low standard now degrades the whole profession, the high standard actually attained by some will itself secure its general elevation.

The intellectual attainments enumerated moreover are not beyond those of a well-educated gentleman. The vulgar notion that the mind can be over-burdened by knowledge and accomplishments, is not entertained by those who know the nature and working of the human faculties. In the harmonies of creation knowledge aids knowledge, and methodizes it. It is a lighter and easier carriage, the more of it is possessed. The ignorant villagers of Auburn wondered how the one small head of their schoolmaster could carry so much learning; for it is only the ignorant who thus marvel. But we can shorten this discussion by averring that we have the happiness to know educators, and those who have adopted the new and extended views of education, who are, in moral character, and intellectual attainments, all that we have arrogated for these high functionaries. We cannot with propriety name such individuals here; and can only pledge our own veracity that we have spent time enough under the same roof with such men, to ascertain the endowment and working of their well-regulated minds; to have witnessed in them sufficiency of the animal feelings for all the purposes of activity, energy, and attachment; the rich fund and high cultivation of the benevolent sentiments; the cheerfulness of hope, and the poetry of ideality; all mellowed into that quiet but steady and warm moral sunshine which renders human intercourse delightful. Aware of the character in the teachers, we have seen it fully displayed in truly parental, in really sweet, counsel with their pupils; cultivating and expanding, in their minds, the buddings of the same moral growth, and producing fruit unknown to the mockery which has too long usurped the name and place of education. We have farther watched and witnessed in the guidance of the studies and pursuits of the pupils, the possession, by the instruc-

tor, of all the branches of knowledge and accomplishments which we have enumerated; and an easy, graceful, and attractive manner of communicating these to his charge. We have seen, when the seminary was large and the pupils numerous, a division of the labour by the co-operation of instructors, to each of whom was assigned a department; and all of them accomplished men, far beyond the average of teachers, and, with their head, enjoying, in the community in which they moved, the estimation of perfect gentlemen. It was evident that these reaped the increased measure of respect which educators under the new system alone have realized. We met them in the best society of the place, and we marked with great delight, that their visits were valued and courted, as of persons having occupations which they had themselves dignified, and from which they enjoyed a reflected distinction. In their pupils, on the one hand, we traced the natural results of intercourse with such educational guides; they were essentially gentlemen, with the bloom of health, the open expression of confidence, affection, and cheerfulness; with no terrors, no concealments, no deceits, no rebellion, no ridicule, no listlessness, indolence, or ignorance. In short the question of the practicability is a settled question. The means of rendering general the elevation of character, which it is hoped has been demonstrated to be expedient, belongs to the second branch of the subject.

II. THE QUESTION OF THE MEANS.

IF it be true that the increase of his worth, in its broadest sense, is the elevation of the educator's character, the means which will be most effectual in ele-

vating the character, will necessarily be those which will most effectually increase that worth. It may appear at variance with the just operation of moral causes, that there should be any means necessary to increase their own worth but the exertions of the educators themselves. Yet experience has shewn that when any class of men has sunk low in public estimation, the utmost exertions of individuals in that class will not induce the public to alter their judgment, or rather to divest themselves of their habit of feeling in the matter. We have seen, as we have said, the realization of the whole character which we have described, in a particular locality, or in a particular circle, succeed in placing the individual among the *gentlemen* of the place. But as long as the public have no means of security against the intrusion into the office of multitudes of persons, who intellectually and morally must degrade it, the instances which we have mentioned must be rare, limited, and of unappreciable effect upon the whole profession. Foreign aid must be called in. The Nation must use the means, and the Nation alone can wield them, to elevate the character of the educator.

First, The Nation must establish the machinery and substance, on a scale not lower than National, of EDUCATING THE EDUCATOR.

Secondly, The Nation must improve, to the utmost practicable extent, the whole substance and system of education.

Thirdly, The Nation must raise the remuneration of the educator from being below that of the day labourer, to one worthy of a liberal profession.

Fourthly, The Nation must demand from the source of honour and the leaders of opinion, those distinctions which are bestowed on eminence in the other learned professions.

Fifthly, Every individual of the Nation must set the example, each in his own sphere, of manifesting that respect and deference to the profession to which it is so well entitled.

Lastly, The educator's own exertions must be unceasing.

First, Whenever education shall be made a national object of primary importance, the foundation will be laid for an improvement in the public estimation and status of the educator, far greater and far more rapid than can ever be expected from the isolated operation of personal or local exertion. He will become at once a high functionary exercising a function which the legislature has dignified, and rendered as honourable as it is important. Much of this effect will depend on the mode and character of the legislation. We have already alluded to legislation for education which tends to degrade the schoolmaster, by enacting poverty as his lot, and the humblest status in society as that beyond which he shall *not* rise. The over-rated parochial system of Scotland is an example of legislation which has mainly contributed to degrade the office, all over the country. We desiderate a legislation prefaced by declarations of the paramount rank in human affairs of the education of the people, and of the necessity of committing it to hands in every way worthy of it. For this a centralized power will be found indispensable,—a tribunal of men of the first character and talent which the country can produce, not themselves to exercise the functions of teachers, but to frame and work a great and uniform system for the whole country. We pass the unreflecting and often interested objections which have been made to this centralization, as a despotism, and an irresponsible power in a free state; for every impartial thinker must see that its proceedings must be open to the country, and subject to the super-

intendence of the legislature ; and that it is the present voluntary irresponsible system which cheats and really enslaves the people. Without a high superintending and sustaining authority, we feel assured that the teacher of youth will never be raised in society. The first act of that Board would be the establishment, in a degree of perfection quite unattainable by private exertion however combined, of a machinery for the education of the educator, on the most approved uniform and efficient plan. The knowledge, the experience, and all the means, exist, of creating a NORMAL COLLEGE in which the future teacher may be prepared, fully up to the utmost that we have claimed for our educator. The thing will fail in any hands but the hands of those powerful trustees of the people, in this national object. We have seen it fail to produce the desired effects in more than one local and partial effort, which, with sectarian views, have been made to anticipate and outstrip the national plan so unwisely and unnecessarily delayed. The public generally having no confidence in sectarian zeal, will not employ the teachers whom it sends forth ; and, most assuredly, will not accord to these an enlarged share of their respect.

The normal schools under national auspices ought to be such as will give confidence to the public, both as to the talent and acquirements of its *seminants*, as the future teachers are called in Prussia. Selected, as these will be for their natural gifts, as well as for their proficiency, the education of the normal college will not be thrown away upon hopeless subjects. This previous selection can only be committed to highly qualified, highly placed, and deeply responsible men ; but there cannot be a doubt that this first step, well and wisely and impartially taken, this initiatory test, would lay the foundation for a superstructure of character of the most satisfactory kind in the future teacher. The board, if composed of fit men, would judge,

at an interview, of the merely personal qualifications of the candidate; and, by examinations and inspection of testimonials, of his talents and previous attainments. These will be of a higher character as education advances; for to the employment of teaching the very taught of its own improved system will return. But, even at the outset the candidate should be required to give satisfactory proofs of having attained the instruments and elements of a fair education, before admission to the normal college.

It need scarcely here be put in words that the seminant should find, in the teachers of the normal school itself, as perfect specimens of the educator, as the best powers of selection in the Board can place in that vitally important position. The departments should be filled with men, beyond all exception the fittest which the country can produce in their own line of instruction. The *Infant training* department should be exemplified, in its normal teacher, perfect both in principle and practice. Its physical working should be perfectly adapted to all that is desirable for laying the foundation, in the young, of health, strength, and bodily improvement. Its moral and religious training should be suited to the moral faculties, and best adapted practically to improve them. While the intellectual exercises should inform, without tasking, the mental strength, or over-working the infant brain.

The more advanced or *Juvenile* allotment of elementary education should be provided for, by placing it in the hands of men qualified to realize all that we have arrogated to this great field of education.

The mechanical arrangements for a normal seminary, its architecture so adapted that the actual pupils may be taught in presence of the seminants, with the proper and convenient accommodations for the latter, are points

which need not to be entered upon here ; but these, on the scale and in the whole manner in which they ought to be, must be the Nation's work.

Secondly, The substance and system of education in the normal seminary must be brought and kept up to the latest and most advanced improvements, in all the branches, physical, moral, and intellectual; so that the seminants, when declared, by the very best judges of their qualification the professors under whom they have studied, duly qualified to take charge of schools, and provided with a *diploma*, which should have the value and the dignity of a degree, should go forth accredited, and perfectly trustworthily accredited, like physicians who have graduated in a university.

We should wish to see the accomplishment of the seminant yet more advanced by his own voluntary attendance, in addition, at a well-chosen university. This would much improve the individual by enlarging his views and range of thinking, which a special seminary might tend to contract; but we should not trust to this voluntary self-improvement by abating one point of the most perfect attainable excellence in the normal seminary itself; or weaken, in the slightest degree, the confidence which it is of vital importance the public should place in its efficiency to furnish fully qualified teachers.

It does not necessarily follow that these our normal school-trained teachers will command employment as educators, especially at first; but they will do so, as their merits become known, and as the decided superiority is observed which they will manifest, in character and attainments, over all untrained and self-trained school-masters. That superiority would soon be too strong for the opposition of prejudice or interest; and left to itself the public would go to the best market for the wished for commodity; so that the schools all over the country

would fall into the best hands. Of this we feel so much assured that we should look upon a National normal college diploma as the certain road to independence, and respectability in a line of life for which an importance and rank is reserved to which it has not hitherto attained.

When by the extension of the national system, schools for elementary education, both infant and juvenile, are multiplied, the demand will of course proportionally increase the number of qualified teachers; and although no attempt should be made, and none ought to be even in the most triumphant success of a national system, to force the normal seminants upon the country, or to secure for them anything approaching to a monopoly in their profession, yet as that will not be a normal college up to our desiderate which shall not produce, as well by original selection as subsequent improvement, the very best teachers of which our lights on the subject admit, we may safely leave the choice to the public, and trust that it will be judiciously made, and in the way and manner best for the public interest. Very soon indeed the teachers of youth, or all who aspire to that honourable profession, would be compelled, by concern for their own interest, to solicit admission into the national normal colleges. A very few examples of that preference which *must* be shewn to their normal seminants, would have that effect. What would not be the consolation to the friends of improved education, who are daily applied to to find teachers such as the age requires, and who are forced to answer to such applications that the teachers wanted do not yet exist, to have a large supply of well-qualified and accomplished men ready for the vacant offices, and offering not a choice of inefficiency, but of degrees of positive excellence.

Thirdly, To encourage talent and worth to enter into the line, and to attain the full dimensions of that



accomplishment which is necessary to elevate the profession of the teacher of youth in public estimation, means must be employed to *remunerate* the educator according to the value of his labours. We do not by any means place wealth first in the order of the educator's claims to respect; nay more, we do not claim absolute wealth for him; but we protest against a system which has doomed him to sordid poverty, and which has expected either respectability or efficiency from the teacher of youth who is pinched for daily bread. We claim for the educator easy circumstances at least, as we claim them for the other learned professions. It is in vain to deny that a certain patrimonial pecuniary *status* in life is necessary to command respect from the public at large. A few minds may venerate talent and worth in rags and hovels, and by a powerful effort of abstraction disconnect the external circumstances from the internal merit; but the public at large cannot do this; and as the question before us is the means of elevating the educator in the estimation of that public, we are not at liberty to omit any of them. We claim, then, for the educator in a particular seminary, a *gentleman's* income, however realized, whether directly paid by the state, or raised by the locality; such an income as will enable him to maintain a family in respectability. Looking to the religious educator, the clergyman, we hold that the secular educator's income should not be on a lower scale than his. We say not lower in its *minimum*, for establishing this positively lower would continue the invidious distinction which it is of so much importance to remove. If met by the objection that the holy office is higher than that of the secular educator, we would answer that if higher it will receive more reverence from the public; but it is not entitled to more worldly recompense; both functions ought in this re-

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spect to be on an equality. If met with the still weaker objection, and we have heard that urged, that the funds requisite to make gentlemen, patrimonially speaking, of a whole army of teachers, would be so enormous as to be altogether unattainable; we would answer that nothing can be called costly which is worth the cost. The army and navy have been and are overwhelmingly costly; but national safety is value for that costliness. We are now beginning to discover that virtue and intelligence are valuable qualities to make to characterize a whole people; nay that to render the masses of society temperate, honest, merciful, and intelligent, is an object above all price. The educator, such as he ought to be, deals in the means of attaining these ends. Are these less valuable than the means of the bodily supply of food and raiment, of comforts and luxuries? The dealers in these last make fortunes, and no one ever dreamed of objecting to the rewards of their industry and enterprise however great. But whenever the educator is to be remunerated, — the man with qualities and accomplishments immeasurably beyond those of the agriculturist and the manufacturer, who produce, and the merchant who distributes, material value, the man who actually imparts a value immeasurably beyond what they have to give in exchange for our money, we hear of the cost of recompensing the educator, as if he only were expected to labour for nothing! The exalted value of the educator's staple, is not yet known. The miserable recompense hitherto doled out to the schoolmaster has itself created the prejudice with which we are now contending, and that recompense is ample for the wretched return made for it. But when the standard shall be so unspeakably elevated as in the foregoing pages has been proposed, that prejudice must disappear, must cease to operate, and the educator's remuneration will

rise in proportion, and be cheerfully paid by a more enlightened generation,—as cheerfully at least as that of the physician, the lawyer, or even the divine. The educators, under a national system in full operation, will, as we have said, be, no doubt, an army, and will cost perhaps millions annually. But they will, in a wiser generation, which they will themselves produce, be in a great degree the substitute for a *fighting* army, which is rendered necessary by the prevalence of ignorance, and, its attendants, vice and crime. They will supersede all that portion of the armed force which is yet necessary to execute the law against the vicious and criminal, and to keep the peace of the country against popular movements, excited by ignorant rule on the one hand, or ignorant resistance on the other. Already the advancing light is pacifying the land, and rendering more and more rare popular risings. They would be moral impossibilities in a soundly educated people. Then come all the means of restraining and punishing crimes, means established at a cost which would educate the country. Look at police establishments, prisons, criminal courts, transportations, executions, all rendered necessary by the absence, or the miserable inefficiency, of the educator. If he shall be the means of rendering these less, or no longer, necessary, would it not be great gain although he did so at a much higher cost than they occasion. But it might almost be shewn in figures, that the compulsory and penal establishments of this country, called for by ignorance, in other words the want of education, fully equal the utmost cost which education would demand in their stead.

But again, the utmost cost of such an education as we should wish to see extended to the entire population, would more than replace itself indirectly by the innumerable results of increased production arising from the

intelligence, skill, frugality, and temperance, of the vast mass of the working population. This is a view which makes the educators' remuneration, army though they be, shrink into utter insignificance. We do not state the proportion too high when we say, a *penny* to the educator will be a *pound* to society. The statistics of drunkenness alone would demonstrate this result;—the direct draught on the means of the masses by the stimulus of alcohol in its various forms, amounts to a sum that would more than remunerate an army of schoolmasters. Millions per annum are expended, squandered, worse than lost, on this perversion of enjoyment, this conversion of nutriment into poison. Temperance would *save*, to that amount at least, by turning means already existing into better channels. But how much would it not *create*, in the rescued time, the improved health, the steady hand, the clear head, of the working man! The educated would be trained to the knowledge, as well as the morality, which would impress practical conviction of the evils, physical as well as moral, which the use of intoxicating liquors entails. They would be educated *against* intemperance, as they are now educated *to* it. Multitudes at present sin in ignorance; they never heard that the stomach, the viscera, and the nerves, are destroyed by alcohol; that life is made wretched by it, and shortened in mercy. It was never impressed on them that it destroys all the comforts of home, renders families utterly wretched, destroys vast sums of property, and sacrifices life in hecatombs. On the contrary, from infancy they have heard it extolled as the poor man's chief and only pleasure; and have longed to indulge in its use, as the privilege of manhood. We have seen the horrible liquid poured into the mouth of an infant on the breast, instead of that milk which its use has dried up in the wretched mother! Education, and that alone,

will impress on the mind all the horrors of intemperance, and anticipate preventively the habit.

The gain by this, the direct gain, would replace much more than the educator's recompense, whose labours have brought with them that very gain. Moreover when we consider the extent of disease traceable to intemperance, and the cost of public establishments which disease renders necessary, we have another source of compensation in the great reduction of that cost which would follow from the masses becoming intelligent, moral, and temperate. Disease would be incalculably diminished. How much of it may not be traced to ignorance of those conditions of health which would be made the earliest lessons of an improved education. How deeply does prevalent disease impoverish families, and diminish the production of social wealth, in addition to the burden it entails upon society. Then follow poverty and pauperism, easily traceable to ignorance in a very large proportion of their extent, and their attendant heavy burdens voluntary and compulsory. In short, one glance at the aggregate of costly ills afflicting humanity, and oppressing society, which are the obvious consequences of the want of a sound system of education, physical, moral, religious, and intellectual, for the people at large, does indeed reduce to the absurd the objection that education is to be withheld because it is costly.

Again, on whom would the burden fall? When we reflect that it would be borne by the entire people, the share of it which will lie on each individual will be so small, that, when compared with the advantages obtained in return, it will be as nothing. Accustomed as we are to see education established and supported by the voluntary contributions of the benevolent few, who, while they are oppressed by the unequal burden, which ninety-nine in the hundred do not touch with one of

their fingers, are scarcely able to gain their blessed end on the most limited scale, we do not all at once see how light would be the pressure if the burden were universally diffused, and how immense would be the returns. The value in the incalculable improvement of the social state which, in all the relations of life, domestic and public, all would experience and acknowledge, — in the relations of parent and child, brother and sister, husband and wife, governor and governed, man and man, — in the happier face of society, the greater safety and comfort of existence, all of which would be the fruits of a sound education extended to the entire people, — the triumphant answer to those who ask “what is education to them” — such value we repeat well warrants us in placing those who deal in it, in the high places of society; and while we never deny to our agricultural produce, our raw materials, and our manufactured goods, the full value which they are calculated to add to human happiness, is it not a proof, and a strong proof of the want of sound education in ourselves, to deny to a species of value which transcends them all in itself, and tends demonstrably to increase those very valuable productions themselves, its well-earned return, in the liberal endowment of that most valuable of functionaries the educator. We claim for him then a fair share of that worldly wealth of which so disproportionate a part goes, and that without a grudge as if it were the necessary course of things, into the coffers of the noble and the landed gentlemen, who make no return; of the physician and the lawyer, who sell us their advice; nay of the manufacturer, the merchant, and the banker, who produce and distribute the means of our material accommodations, and tell out its metallic sign, or its paper representative; for we do not anticipate contradiction, from those sufficiently informed at least, when we say that the educator offers us a value for our money

which transcends all these put together. Away then with that miserable, grudging, niggard heart which ignorance and prejudice has shut against society's truest and best benefactor the schoolmaster ! Away, with all the associations which sink him below the grade of the handicraft, and starve him, while we are enriched by him. Let us reward the educator, as he ought in character to be, fully up to his real intrinsic value, and we shall soon find that we are in little danger of over doing our duty.

Fourthly, As a means of elevating the educator in public estimation, we would call upon the *dispensers of honours and distinctions* to confer these on the eminent among the educators of youth, as *such*. If the function be entitled as we hold it is, to the rank of a fourth learned profession, it ought to have the acknowledged external of that profession, namely, its *degree*. There should be doctors in didactics, as well as in law, physic, and divinity. The university on a liberal basis, ought to include this among its other examinations, and acknowledge its value by their diploma of graduation. We do not mean that every teacher should be a doctor, but only that the distinction should mark eminence in the profession, should belong to it and crown it. We should thereby encourage the resort of our ablest educators to the universities to reap the honours destined for eminence in a recognized *faculty*, or department, of academical accomplishment. A faculty on a footing with the most time-honoured of those hitherto acknowledged.

But yet more, is it too much to claim for the educational benefactors of society the distinctions of even royalty's dispensation ? These have honoured the other professions ; they have been conferred upon the fine arts, the sciences, and all to mark these in public estimation as lines of honour and pursuits of merit. Whatever may be the abstract intrinsic value of such badges,

they *tell* under a monarchy, as the marks and the only practicable marks, of the exercise of one of the royal prerogatives, the creation of rank. A stage of civilization now yielding to a higher and more advanced, has long heaped the highest honours upon military heroism and success, which dazzled the imagination as it flattered the pride of the victorious nation. To the heroes of science, of wisdom, and philanthropy, have not been vouchsafed the same high distinctions; but to these a more intelligent and moral age is beginning to extend external as well as intrinsic elevation, and the beginnings, the first dawnings, of royal favour respond to the feeling.

Fifthly, If it be the undeniable interest of society that the educator shall be elevated in public estimation, if it be beyond all controversy expedient, let society practically recognize that opinion. It is no doubt true that the bulk of society yet follow lead, and manifest little more than their feelings in their opinions; that fashion is a word which means implicit submission of our judgement to fashion-leaders, and, in the range of the frivolous power, it is a very perfect despotism. Yet there seems no objection to the flock being led right instead of wrong; and no one will question that a fashion set to respect the educator would be a perfectly legitimate act of *that* species of legislation. Let then the influential for worth, wealth, and rank, set the example of honouring the diploma of the educator. At once disabuse their minds of an old prejudice, arising from the natural repugnance to admit to the equality of social intercourse the former conceited, pragmatical, and truly ignorant pedant and small tyrant, redolent of birch and leather, with aspect, manners, and habits, utterly unsuited to polite society, and receive the accomplished gentleman which every diplomaed teacher, even of a parish-school, ought, like the parish clergyman, to be, with the respect due to one

who is an acquisition to the neighbourhood, not more by the benefits he bears with him, as an enlightener and moralizer of the people, than by his own personal claims to the most cordial reception. The example could not but be followed in the descending scale of society in the locality; and if the candidate for its favour possesses attractions of mind and manners of a superior order, he cannot fail directly, as well as by his improvement of the rising generation, to give an improved tone to its intercourse. Indeed we should be inclined to predict this more confidently of the new parish educator than of any other of the functionaries who are members of the learned professions; because the high moral standard by which he must necessarily be measured before he is even admitted to the normal college, must comprehend within its range all the lesser qualities which fit for social intercourse. As time advances and a new generation of well educated men and women grows up, to whom the old schoolmaster is an object of antiquarian speculation, and a certain incredulous application even to a state of barbarism, and who have had no other associations with their teacher, but of the most able, wise, accomplished, and amiable man of their acquaintance, in whose society they have experienced only delight, and the chief delight of their lives, there will be less and less dependence on mere endowment, badges of honour, or example of fashion, for securing to the educator that high place in public estimation, which it will then be morally impossible to withhold from him.

One important result will follow; the grade of society which will furnish the educator, will be very different from the humblest of all, in which they now in a great majority of instances originate. Young men already recognized as gentlemen will choose a calling which is on the same level with the other learned professions; while the overwhelming pre-eligibility of the diplomaed candidates

which must prevail over the feeble hostility with which they may at first be treated, will annihilate, as a class, all other teachers of youth, and for ever do away with that borrowed degradation, which has hitherto confounded the good and the bad, the enlightened and the ignorant, the gentleman and the pedagogue, in one common obscurity and reproach.

Lastly, In enumerating the means of elevating the educator, we have dwelt chiefly upon those which are of the nature of things done *for* him by the public itself; but he must lend a powerful hand to the great work himself. He must avail himself of all the institutions for improving his own education of which we have made mention. He must have a steady impression of the importance of the vocation he has chosen, and an unflinching resolution to work up to the high standard moral and intellectual which that vocation requires;—to the high level of an accomplished gentleman. He must cast off the slough, if he ever contracted it, of the schoolmaster of days gone by, with all *his* pedantry, conceit, and pomposity; and, in the perfect gentleness and kindness and simplicity of sympathy with the young, must become as a little child.

We would especially counsel the educator never to degrade himself to the office of an executioner of corporal punishment. *That* association with his function must for ever be extinguished. It is impossible to be both a flogger and a gentleman.

The educator must enter his profession with the determination to make it *the sole and the permanent business of his life*. There can be no improvement, much less perfection, when it is made a mere step to something else. The parochial schools of Scotland have not suffered more from their wretched endowment, than from a natural effect of that endowment, that they have been

courted by a class of needy young men, whose object is present bread, and prospects or rather hopes, clerical settlement. Their school duties are thus made secondary to their theological studies, and are of course carelessly and imperfectly performed; while anything like improvement of the system is equally beyond their wish and their power. The profession of educating, like other professions, nay much more than any other profession, for it is the most important of all, must be the ultimate object of the educator's ambition. He is unfit for the high function if he admits, even in the abstract, that there is a higher. He must be an enthusiastic admirer as well as lover of his profession; and if he even dreams of change it must only be to a yet higher sphere of usefulness in the same great field of exertion, for which he has fitted himself by the most unceasing self-improving efforts in that allotment of the field which he has already cultivated.

In the foregoing humble attempt we have endeavoured to make apparent three truths, which are beyond all others important in relation to the expected system of national education; namely, that the educator holds a very low grade in public estimation; that it is expedient that that grade should be elevated; and that there are means of effecting this most desirable end. We have stated facts in proof of the first position, which, while they shew that the schoolmaster is sunk to nearly the lowest point of the social scale, and paid at a rate scarcely above that of the parish pauper's allowance, also make manifest that in the general ignorance of the nature and dignity of education, as it ought to be, the qualifications in demand in the teacher of youth are of so humble a kind, at least for the education of the great body of the people, as really not to entitle him to a higher status, or better remuneration than those of the stone-

breaker on the highway. We have farther accounted for the fact that a very considerable improvement in the qualifications and remunerations of many teachers, has not much advanced their own rank in society,—the general body being still degraded, and their degradation affecting the character of the whole class.

The second position—the expediency of elevating the educator's estimation, we have endeavoured to make apparent by the very obvious course of giving in detail, and summing up, in one supposed individual, the physical qualities, the talents, the dispositions, the attainments, and the accomplishments, all in relation to the most modern and improved philosophy and practice of education; and from the excellence which we have shewn to be attainable by many, and to a beneficial degree by many more, we have trusted to its being easily inferred that such teachers, being elevated in character, must be elevated in estimation; and that therefore it is most expedient that the educator should be so elevated. In other words, that the excellence and the elevation being inseparable, to say that it is expedient that the educator be elevated, is only repeating that it is expedient that the educator be excellent. The moral power of the elevated character, its enlarged influence, its enduring impressiveness, its high-set example, and, of course, its educational efficiency, are all too obvious to require to be argued. Nothing can be more intuitively obvious than the advantage which society would reap from these its labourers, in the highest of its objects, standing prominently elevated in its high places; and from these as vantage grounds holding forth the torch to all that is dark below, and working the power which shall effect general happiness. This is not reward for labour performed, for duty done; it constitutes the very engine for performing that labour, and doing that duty in the

best possible manner. Without it the really sound education of the whole human being will never be realized ; the effectual education of the whole people will never be achieved. Can a doubt then remain that it is **EXPEDIENT**.

We have shewn, as our third position, that there are means for the attainment of this most expedient end. That there are means of rendering of more easy attainment the qualifications requisite for the educator of youth, when these qualifications are brought to the standard of philosophical principle ; but that these means are of an extent and costliness which the nation alone can furnish and wield ; and that when they are so furnished and wielded, they will necessarily at one and the same time perfect the educator and elevate his position in public estimation. We have shewn the vital importance of establishing, as near perfection as is attainable, normal colleges, where those who are to be the teachers of youth shall first themselves be taught, on a system that shall be both excellent and uniform over the land. We have argued that for admission into the colleges, the candidates ought to be selected for their natural capabilities, and previous attainments, and that issuing thence with a diploma of qualification, they will stand pre-eminent over all teachers who have had no more than the imperfect education of the old system ; and while choice is left free, will, beyond all question, have the preference over their less favoured competitors. We have shewn how forcibly it will add to the educator's elevation that his vocation is made a paramount national object ; the importance thus derived from the government accrediting still more his own claims to distinction. We have claimed for the educators of youth university distinctions, and degrees, as a learned profession, and even those honours, which, artificial badges as they may be,

are yet looked to as conferring rank in society. We have yet farther claimed for them the positive aid of the respect and intimacy of the leaders of estimation in each circle; which cannot fail to operate through all inferior grades which are influenced by them. On the other hand, we have called upon those who are ambitious of the office, the high office, of a teacher of youth, to spare no exertions in fitting themselves for the function in a manner worthy it, nor rest content till they have achieved the highest mark which we have set for their aim. Above all we have demanded for their vocation not only their undivided attention but their zeal as for a permanent object, their ultimate ambition in life; in marked contrast to that result of the wretched system hitherto prevalent, which has given to the teaching of youth the inferior importance of a means of temporary bread; or as it is familiarly and notoriously called, "a stepping stone to something better." If we have seen some few examples of teachers of natural and acquired qualifications fully up to our standard, attaining to unwonted respect and estimation, and accomplished gentlemen themselves, undegraded by scholastic habits and practices, acknowledged by gentlemen as an ornament to their society, and that with all the unfavourable associations yet adhering to their hitherto vilified profession, what may we not expect when the approach to our high standard is general, and when the government and the public unite to confer on the best benefactors of society, the teachers of youth, the honour and the encouragements which their important function demands.

It is cheering to the friends of education and of man to see, that the time is arrived when a question like that which is the subject of this essay is actually discussed. It never occurred to our ancestors that it was not according to the nature of things that the schoolmaster should

be degraded and starved. Content with the humblest form of instruction, they would have laughed to scorn the proposal of raising the instructor, "above his business." It is an encouraging proof that education itself is rising in intrinsic value, that the *status* of the educator begins to call attention. The relation between the one and the other has become obvious. They will act and re-act upon each other. Improved education will be one powerful means of elevating the educator, while the respected educator will necessarily contribute to the yet farther improvement of education. The cause of both education and the educator is steadily, and we may say rapidly, advancing. Twenty years ago a prediction of its present position would have been treated as a chimera. Its principles have been unfolded to the public in books and oral instructions. Zeal approaching enthusiasm has been manifested, especially in the great towns, in its favour. The working classes, seven-eighths of the population, are informed of its value, and look to it as the means of *their* elevation, physical and moral, in the social scale; and petitions, with signatures more numerous than give force to any other object of popular demand not of the most pressing character, have been, and we trust will continue to be, sent up to the legislature, to accelerate a blessing which must ultimately be ours, and which will above all other blessings increase the happiness of the country and of the species.

Note to page 356.

The writer has yielded to the temptation to transcribe the following apposite article from Chambers' *Edinburgh Journal* of 13th January 1838.

“ADVERTISEMENTS FOR EDUCATED PERSONS.

“We quote the following paragraph from a newspaper:—An advertisement appeared during the past week, requiring a tutor to instruct *four* pupils, from ten o'clock until two *daily*, in Greek, Latin, French, Mathematics, and the use of the Globes; salary fifty guineas. We will not aid and abet this insult to men of learning by giving the reference of these *generous* patrons, but we will just show the amount of their *liberality*. The terms are at the rate of 1*l.* per week of six days, namely, 3*s.* 4*d.* per day. But there are *four* pupils, who are to be taught *four* hours; the remuneration, therefore will stand at 10*d.* per hour, for the lot, or 2½*d.* per hour each; and to be taught Greek, Latin, French, Mathematics, and the Globes, by an university graduate. No wonder the schoolmaster is abroad, when this is the patronage given to him at home.

“Beside this advertisement for a tutor, we may place the following advertisement for an accomplished young lady, which appeared in a late number of the North British Advertiser:—‘Wanted, as companion to a lady residing in the Highlands, a well-educated young lady; age about twenty, with pleasant manners and address, and who is a proficient in music and singing. As society is the chief object, no fixed salary will be given. An English young lady preferred.’ We wonder what sort of a conscience the writer of this advertisement possesses. She has the coolness to ask that an accomplished young English lady,—a proficient in music and singing,—shall abandon her prospects in life, her chances of respectable marriage, her friends and relatives, the sunny South itself, in order to be her companion in some dreary Highland abode; in fact, to be her toad-eater; all for what? why, no fixed salary, by which we suppose she means her cast-off gowns, caps, and ribbons, and a few paltry pounds of wages, not the fee of a good housemaid. Read this, ye fond parents who are bringing up your daughters as governesses; read it, and learn what sort of people your daughters may be called upon to serve! Perhaps it may prevent your proceeding further in the delusion that you are providing a means of respectable subsistence for your children!

“Now that we have broached this subject, we feel called upon to reprobate, in the strongest manner, the paltriness of the offers usually made in newspaper advertisements for all classes of teachers. An offer of a salary of 25*l.* or 30*l.* is quite common for a person to teach the following branches :—English reading, grammar, writing, arithmetic, Latin, mathematics, and the principles of religion. It is rare to see 50*l.* offered, and more than that would be considered quite ridiculous, except for a head master of an academy. This almost uniform low rate of remuneration offered to schoolmasters, has a pernicious effect on the general education of the country. No man of ability, except from necessity, or for the sake of a temporary subsistence until something better casts up, will devote himself to the laborious occupation of a teacher. He has also no inducement to acquire a proficiency in his profession. What sort of salary is 60*l.* to offer a properly bred teacher—what is 80*l.*? Good artisans will make as much. We know many mechanics who are receiving a guinea a week and upwards, of wages, and several who are realizing 70*l.* or 80*l.* a year. It is absurd, surely, to expect good teachers—trained and educated men—at wages not higher than those given to men who have neither to be subjected to long scholastic training, nor to maintain the expensive external appearance of gentlemen. The same thing may be said of the salaries of governesses or female teachers. The salary of 20*l.* to a governess is much below 8*l.* or 10*l.* for a housemaid; because the latter has had no previous expensive education, and has no rank to maintain. Take another comparison :—Bookbinders give a wage of 8*s.* per week, or 20*l.* a year, to girls for folding the sheets of their books. The girl who makes this sum, is infinitely better paid than the governess with the same salary, and her board to boot. We mention these things for the purpose of shaming people into offering higher wages than they usually do for the services of educated men or women. All classes of workers appear to act in combination, in order to protect their common interests, except the teachers of youth. They have hitherto had no recourse to the principle of clamour for redress. Whether these few words spoken in their favour shall have any effect in bringing their case into consideration, we do not know; an act of simple justice only is done in mentioning the subject.”



THE EXPEDIENCY
AND
THE MEANS OF ELEVATING
THE
PROFESSION OF THE EDUCATOR
IN
PUBLIC ESTIMATION.

From (George Richardson)
By SARAH PORTER. 4



AN ESSAY, ETC.

————— how shall they rise
To eminence and usefulness, on whom
The world looks coldly and contemns their toil ?—Φ

THE great and striking advance which has taken place in the moral tone of society, and which is still perceptibly continuing, is one of the most cheering prospects of the present time. Much that was coarse in manner and defective in character during the last age is fast disappearing.

Judging from the outward aspect of things, the benevolent philanthropist looks on with cheerful hope, believing that the advance will continue in an accelerating manner; that the impetus has been given, and that we have only to look on and rejoice at the onward progress, and that the most required of us, is to continue to apply the same kind of stimulus, which has already worked so successfully for good. We must not, however, rest in fancied security, without enquiring whether this apparently rapid progress be perfectly sound and healthy; and whether the more and more vital reforms, than any hitherto accomplished, be not requisite, before we can hope to travel in the higher path of improvement, which leads to lasting benefit. We may perhaps find upon reflection that the conclusion we have derived from the results has prevented our looking sufficiently into the detail—that relying with too great complacency the general condition of society as outwardly presented, we have neglected

to study the character of the individual members of which that society is composed.

The assertion that individual character has not advanced in an equal degree with the general improvement may at first sight appear somewhat paradoxical, but a very little consideration will perhaps convince us that the fact is so. No one can deny that a higher standard of morals and of intellectual cultivation has been raised by the public opinion of the present age than by that of the last; much that was then tolerated is now forbidden, and much that was then ridiculed as Utopian, is now recognised as true and reasonable; still, in the generality of society, all this is only conventional. There is a dearth of original thought, an absence of lofty modes of action among the many, who if they keep up to the same state of moral and intellectual cultivation as is exhibited by those around them, rest satisfied with their degree of attainment, and never think of raising any higher standard of moral excellence than that which they find in the mass of their fellow men. How small is the number who stand out from the rest, or who press before them in vigorous thought and action; how seldom is an intense desire displayed of still farther continuing the work of education by striving to perfect one's own character; how faint are the efforts to make individual self, the high moral intellectual being the Creator has given His creatures the capability of becoming. The aim and end of our being are disregarded, or but seldom made matter for enquiry. If this startling question should ever be put to the unreflecting "Why are we here?" Surely they dare not answer "For mere selfish enjoyment,"—yet do not their lives make this answer? The duties of usefulness to others and of improving their own faculties are disregarded. Disinterested enquiries after truth for the sake of truth, uninfluenced by any previously adopted

bias, are rarely if ever pursued, while the calmness of philosophical investigation is exercised only by the gifted few. Instances of opinions formed unclouded by prejudice, or uninfluenced by party feeling are, peculiarly in the present day, of most rare occurrence. While the unreflecting, who have ever comprised the great bulk of society, go as far in worldliness of feeling and immorality of practice as improved public opinion will allow, they also disapprove and discountenance in others, the braving the opinion of the world in morals as well as in manners; still it is only public opinion which is the restraining power, and which stands in the place of all higher motive. The opinion of the world rules paramount, and yet no one enquires into the rights of its despotic sway, asks on what it is founded, or seeks to know how it has become purer, and better than it was in the olden times. They do not know that it never could have thus advanced had it not been improved and elevated by the reflecting few, who believe in the necessity of a higher morality than that which satisfies general opinion.

“The great men, the real rulers of the world are its inspired thinkers, who hold secret communings with wisdom, and give it articulate voices.”*

Society then is indebted for its progress to those, who by slow degrees silently and almost imperceptibly work the change, while the individual character of the mass is perhaps not much if any higher than that of our forefathers; true it is more hedged in and restrained by the greater degree of conventional propriety and morality of the present day, but our aspirations are not higher after excellence, our strivings are not more eager to elevate human nature in individual self. The obstacle now as well as then to self-improvement is the torpidity of the moral nature, inducing slavish mental inactivity, levity of

* Christian Examiner, Nov. 1837.

thought, and superficial feeling; hence arise unworthy, petty, worldly, and self-interested motives for action, which dim the brightness of all that is good and great, and degrade those who should be moral religious beings into creatures of this world alone.

If then it be granted that individual improvement has not been co-progressive with general improvement, where must we seek for the reason of this anomaly if not in the errors of education as now conducted; and, as a necessary corollary, in the inefficiency or short-coming of those to whom it is entrusted. It is of vital consequence to the real and permanent improvement of human nature—not only to raise the general standard of morals and intellectual cultivation, but to develop and strengthen individual character—not only to pour in knowledge, but to call forth original thought—not only to enforce conformity in morals, but to excite aspirations after higher things—not only to consider the individual as one forming a single unit in society, but with regard to the more sacred relations that subsist between his Creator and himself. It is the high vocation of education to produce these effects, and the more exalted the character of the educator the greater hope will there be of producing such results.

The *expediency* then of raising the class of educators must be manifest; for how needful is it to the progress of improvement, that the task of education should be entrusted only to those who are seriously impressed with the importance of its duties, and who have an earnest desire to fulfil them worthily. If well fulfilled, it will not be possible to withhold respect and reverence from those who thus prove themselves the real benefactors of their species.

It may be urged that ever since the world was created the mass of society has been unreflecting; that high

powers of mind, commanding thought, unquenchable energies, seem to be gifts bestowed but on the few, and that therefore it would be romantic to suppose that the whole can be made a thinking people. It would perhaps be presumptuous to question whether some will not always be superior to the many, but till better means be pursued to induce rather than to crush thought, and to nourish the faculties of the soul into a nobler existence, we *dare* not pronounce that the desire of arousing the many to reflection is impossible of attainment — we *dare* not affirm that education can go so far and no farther. If, on the contrary, it can be clearly shown, that unsatisfactory results must of necessity be produced by the insufficient means which have always been pursued, that our engines must be, and in some sort may be, rendered more commensurate with the effects desired to be produced, we may still hope on — still hope that education may, if properly conducted, be all powerful for good, and may be able to create a strong moral feeling—so as at length to arouse the conscience, and cause it to take its proper part in the moral government of our nature.

Surely we should suspect the existence of some strange mistake in education when we find that the progress of refinement, and what is called civilization, is always accompanied by a loss of distinctness of character ; conventionalism rubs down all asperities, and it is thought that because we are more polished, we must of necessity more closely resemble each other. I cannot think that the progress of improvement should rob us of vigour, or that real civilization should crush the daring spirit of thought, and obscure the moral dignity of the soul. Should not these results rather lead us to suspect that the means have not only been inadequate, but inappropriate.

It is true that education has of late years been made a

subject of much interest, but all that has yet been done is only sufficient to show that the science is still in its infancy, and that we have not yet arrived at the true knowledge of the means needed for its improvement. Instead of raising up educators worthy of the profession, all the energies hitherto directed to the subject, have been exerted in striving to invent good systems, or to put down bad ones. He who is to carry a system into practice, is considered more as a part of the machine, than as its presiding intelligent spirit.

An extraordinary carelessness as to the capabilities of the educator is evinced, and the calibre of his character is not made so much the subject of investigation, as the nature of the system which he professes to adopt; as long as this meets approval, little enquiry is made as to the manner in which the system may be put into practice.

Endless controversies are raised as to the respective degrees of merit belonging to various systems of education; each has its partisans who believe that by that path alone, which they prefer, can youth be trained to virtue. How erroneous are these views, and how little does the philosophy of education enter into these speculations.

Pestalozzi, De Fellenberg, and others have been eminently successful in developing character and in eliciting individual excellence; it has been therefore supposed that their respective systems must of necessity have some wonder-working powers, and such as if adopted elsewhere must produce equally good results. It has however been overlooked, that in each of these cases the genius of the man had breathed into his system the vital principle, and that the method, however good, by which he produced such results, might become inert, if not injurious, when blindly pursued by others. It could only

be beneficially carried out by those who should be animated by a similar spirit, who were so imbued with its excellence as to make it their own.*

The reflecting act from principles, the unreflecting from rules. The first ponder well on the general results they wish to produce, and not blindly following in the track of any one however high the authority, they fashion out to themselves methods by following which they can best arrive at the desired end. To such teachers the enlightened discoveries of others who have gone before them will form most valuable materials, but they will not wholly adopt any one system, however beautiful it may appear, because there are no two think-

* The attempt made in 1809 to introduce the system of Pestalozzi into the Prussian schools affords an example of the inefficiency of any system, however excellent, when its practice is entrusted to unskilful hands. It was the plan of the Prussian government to model the Orphanotrophy at Königsberg according to the method of Pestalozzi, and to afford education in that establishment to an indefinite number of boys. M. Zeller was charged with the execution of this extensive plan, and he was considered eminently qualified for the task, as well from his enthusiasm, zeal, and activity, as from his knowledge of the method of Pestalozzi. But unfortunately he did not possess a sufficient knowledge of human nature, and his deficiency in this respect made all his well-meant efforts detrimental to the cause which he had undertaken. "He changed everything in the then existing forms of education; most of these changes were mere trifles, and some of them quite puerile. Some very important branches of instruction he abolished or entirely neglected, substituting for them others of little or no importance. Thus in the course of the first year it became evident that the expectations of government with respect to this institution were completely frustrated." (Jour. of Ed. No. 20.) This attempt, which in its immediate consequences proved a complete failure, was however productive of good, inasmuch as the rectors and vicars, and teachers of the upper schools, who had been invited by government to attend the lectures of M. Zeller, had their attention strongly aroused to the subject of education, and without adopting the whole method, borrowed from it such parts as they could profitably introduce into their own schools.

ing minds constituted so entirely alike as to lead them to work with exactly the same implements; they will take the beauties from each and form for themselves a whole. How infinitely greater is the chance of intellectual and moral developement under such tuition, than under those who act only from rule, who attempt to put into practice even the most perfect system without clearly defining to themselves the effect they desire to produce. The routine is pursued ineffectively, not well understood by the teacher, of course not understood by the taught; ideas are not developed, it is true, but then—the system is practised. How incomparably more valuable are the earnest strivings of an intelligent educator at the head of a school, than the cold or injudicious endeavours of an unreflecting person to practise the system, however excellent, of another. There is the living soul—here the lifeless body. This may be beautiful in its proportions—faultless in its form, but the master spirit which should animate it, is no longer within, and wanting that, where is its usefulness?

Let then exertions in the field of education be not so much directed to the discussion of systems as to the improvement of that class who are to render these systems in any degree available. Systems made and put into practice by commanding minds may, no doubt, be highly beneficial, but when adopted by others who do not perfectly understand their spirit, they rarely work well, and in unskilful hands may be injurious. When pursued by ordinary minds, the object aimed at is not to influence individual minds, but to extend the effect over the whole body of pupils considered as one in their aggregate number. Thus a teacher does not educate the *child*—the infant *man*, but he educates *children*—infant *men*; one character by one system is to be impressed upon the whole. The same imperfect exercise of the faculties is

practised, the same slavish feeling as to precedent is instilled into all; they are drilled even to think in concert, and character is thus formed in the mass. Men have diversity of temper, of prejudice, of feeling, which give to each apparently a different character; but as tuition is usually conducted they do not gain for themselves a distinct character by original thought, they are not led to form their own opinions from deep investigation, but rather to adopt the opinions of others.

Systems alone, however excellent, cannot form individual character; they may induce good habits, they may draw out to a certain extent the faculties of the mind, but unless they be carried out in the spirit as well as in the letter, unless they be administered by an intelligent being and not by a machine, it were vain to expect that high individual character can result. High character, independent of self-formation, can only be developed by the high character of the educator, by the commanding influence of a noble mind. Although all cannot reach the height to which some may attain, yet is it not right to put all as far as possible under the most favourable circumstances for developing the higher faculties of their nature? and can this be more effectually done than by placing children under the guidance of persons richly endowed with those qualities which should command respect and love?

Considering the importance of the result there cannot be a more ennobling vocation for the exercise of human efforts than that of forming the character of the rising generation, by training the youthful mind and heart in those elevating principles which purify and refine our nature. In what manner can the world be so effectually improved as by making those who are destined to become actors in it, virtuous, high-minded, religious beings? What in comparison of this, is the value of improvements in

the manner of governing them? In the one case we begin at the very root, crushing all that is noxious, fostering, all that is good; in the other we enact laws to restrain evil, the growth of which might have been prevented. How much less art is required to govern a virtuous reflecting people, than a turbulent multitude; surely, then, education as it should be conducted, is of primary importance. Let each individual be trained to act conscientiously and from exalted motives, and how much greater would be our strides towards happiness and virtue than could be made by any fancied reforms in government or policy. The forming of the minds and hearts of our children is a holy as well as all important task, bestowing on them happiness of a much higher and more enduring kind than the acquisition of mere worldly honours; compared to this duty how do the labours of the statesman sink into insignificance—of the warrior into contempt. Strange that so noble a calling should have become so degraded.

In ancient times the education of youth was thought worthy of engaging the first philosophers of the age, and was considered a profession of the greatest dignity. High honours accompanied the sages of antiquity who lectured in the academic hall; they received the respect and veneration not only of their pupils, but of the whole nation, and their names are handed down to posterity not only as philosophers, but as the honoured teachers of youth. How widely different in public estimation is held the pedagogue of the present day, and how immeasurably different also are their respective attributes. Who can recognise in the unhonoured teacher of the present day, any resemblance to those high characters of old, whose words were received with reverence and honour as undisputed wisdom? "How shall *he* give kindling in whose own inward man there

is no live coal, but all is burnt out to a dead grammatical cinder." (Sartor Resartus.) Why should we profess to acknowledge the importance of education and yet remain so utterly careless as to the means of obtaining it?—how is it possible any great good can be produced till educators are carefully selected and qualified, and become and deserve to become the honoured of the land?—"till communities and individuals discover, not without surprise, that fashioning the souls of a generation by knowledge can rank on a level with blowing their bodies to pieces by gunpowder; that with generals and field-m Marshals for killing, there should be world-honoured dignitaries, and were it possible, true God-ordained priests for teaching." (Sartor Resartus.)

At present, instead of investing the profession of the educator with respect and honour, ludicrous images are associated with it, and ludicrous names are bestowed by pupils on their instructor; and though *prudent* parents may be careful not to say anything disrespectful of the teachers of their children before the latter, yet they are too apt to consider them as their paid servants, who for that reason are unequal to them in rank and worldly station. The children soon discover the hollowness of this respect and imitate it; the teacher is thus deprived of the power of usefulness, for what hope can he have of benefitting those by his instruction who feel for him no personal respect?

The small regard which is paid to the fitness of the educator appears little short of an infatuation on the part of parents. If once, however, they could be awakened to a sense of the real dignity of the profession, such at least as it should be, a superior class of persons would soon take upon themselves the arduous duties, and those who would be equal to so high a trust as the training up of immortal beings, would not remain neglected and un-

honoured. The office would not be undertaken as now merely as a means of living, but by those only who felt within themselves the power of filling it worthily. At present the profession is too often made the refuge for the destitute,* especially with regard to females who, shut out from almost every other employment, find themselves forced by circumstances to seek in the drudgery of education, as it is now conducted, the means of obtaining a scanty independence in pecuniary matters, too often earned by the sacrifice of independence of mind. Perhaps delicately brought up and nurtured in every fastidious refinement, unreflecting, and childlike themselves, they daily swell the rank of those would-be teachers who bring the profession into contempt, and lower its standard in public estimation.† Some, perhaps many, of these

* The schoolmaster of Waldbach furnishes a ludicrous example of this occupation being the *dernier ressort* of the incapable. Mr. Stouber, the pastor of Waldbach, in his desire to reform the educational department of his cure, paid a visit to the village schoolmaster, a decrepid old man, who lay on a bed in the corner of the room. "What do you teach the children?" asked Stouber. "Nothing, Sir!" "Nothing! how is that?" "Because I know nothing myself." "Why then were you instituted schoolmaster?" "Why, Sir, I had been taking care of the Waldbach pigs for a great number of years, and when I got too old and infirm for that employment they sent me here to take care of the children. (Memoirs of Oberlin.) Although candidates for the honour of schoolmaster may not always choose to imitate this candid avowal of one of the fraternity, yet, perhaps, there are still left some who might, like him, truly answer, that they could not teach, because they knew nothing well themselves; and, perhaps, too, there may be still found some persons who would, like him, have considered the change from the tending of pigs, to the education of children, rather a fall in the world.

† My sympathy and commiseration for women thus situated are fully awakened, and I should be grieved to say anything severe of those who have so much to struggle against. It may be asked, how can they support themselves if they are to be denied the only occupation which is at present open to them. This is a question of the most grave

might become in a certain degree competent to the task, but those who are wholly incompetent crowd in as competitors. Thus are created so vast a number of inefficient schoolmistresses, and unhappy governesses, and hence are our lunatic asylums the last scene of many who in this sad and fearful manner sink under the load imposed upon their nerves and spirits by an occupation to the proper performance of which they feel distaste and inability. Those who are superior are most generally classed with those who are inferior; their virtues, their powers of mind might perhaps have expanded under the fostering care of affection, but uncheered by kindness, depressed by neglect, they retire within themselves, and soon are no longer capable of high exertion.

If only those who are competent were admitted, how greatly reduced would be our number of educators, and how quickly would they rise to their proper station. The supply being now so far beyond the demand, and the general average so far below mediocrity, those who are superior suffer in consequence, and are usually inadequately and unequally paid. The teaching of accomplishments, in which comparatively only a few excel, is sometimes exorbitantly remunerated, while no inducement is held out to the high-minded, and highly endowed, to engage in a profession so arduous, so unappreciated, and so ill supported. Frequently too the best efforts of an enlightened teacher are shackled by the

importance, and deserving of the deepest and most earnest consideration. Employment for well-educated women is, indeed, urgently required, but the discussion of the subject would here be out of place. I would only insist, that those who are incompetent should not become governesses because they have no other mode of living; it would be as reasonable for a man who has been unfortunate in business to turn physician, or divine, because he sees no other means of gaining independence.

prejudices of parents, and by the trammels of existing errors in the modes of training. Dependent for the means of subsistence on the opinion of those who often have little judgement of their own to guide them, and who therefore are unreasonable in their demands and expectations, educators are too apt to surrender their own judgement, and to pursue a system not so much because they think it good as because by it they will become more successful as to worldly matters; hence a subserviency, a deference to the prejudices of parents, a mean acquiescence in their mistaken views—an implied acknowledgement of inferiority, which may flatter the low-minded, but which cannot fail to be extremely disgusting to all who feel what the duties and high station of an educator should be. True, there are some of a higher cast of character, who, spurning all meanness, act according to the dictates of their own independent minds, and pursue what they consider the right path without reference to the contracted views of others; these force the respect of all who come in contact with them, and teach a valuable secret to the less gifted of the profession, that *self-respect* must be jealously preserved, or they cannot hope to obtain that from others which they no longer pay to themselves.

The views of some of the profession cannot be too severely reprobated; these bring its character into disrepute, and attach to it associations inimical to respect and honour. The aim of these is to acquire as much money as they can in a given time—converting their profession into a matter of speculation and profit to themselves alone, they act in such a manner as can best ensure their unworthy ends, without reference to the real improvement of their pupils. They know from experience that outward show attracts parents to their establishments, more than intrinsic merit, and therefore they are prodigal

in holding out these extraneous advantages, but they are parsimonious in the wretched pittance they award to their assistants, who are therefore most generally of the worst class, essentially vulgar-minded, if nothing worse. All is conducted on the trading principle, how to obtain the greatest number of scholars, and how the greatest amount of profit can be made out of those obtained. The ends of education are neglected in this engrossing sordidness, and if the characters of the pupils be influenced at all, they must be influenced injuriously. Let us hope that this class are now few in number, and that they are daily becoming less. But if these teachers are to be strongly condemned, what shall we say of parents who violate a still more sacred responsibility, by entrusting their children to such care, who prefer the glitter of worldly show to more solid advantages, who run the fearful risk of placing their children in hands so ill-qualified to train them into virtue, merely because the outward semblance is more pleasing to their vanity?—Can such persons ever have reflected on the awful responsibility they have incurred on becoming parents?

The niggardliness which is often displayed in the education of children is unaccountable. Some there are profuse in all that relates to their position in the world, and their own personal indulgences, who yet are wonderfully economic where their child's education is concerned; they will lavish on him useless trinkets of much cost, and yet cavil about a trifling item in his schoolmaster's account! Others, who have always the plentiful command of money themselves, cannot enter into the feelings of those who so hardly earn it; and they thoughtlessly neglect to discharge the debts incurred for the education of their children, till embarrassment and misery are created, which they would be astonished and grieved to know could have been occasioned by their carelessness. *Pex-*

sons who make education a trade urge their claims, and are comparatively free from this kind of disquietude; but there are some minds, especially those of women, little used to money matters, so refined, and so sensitive on this point, that they shrink from taking any active steps to obtain the debts due to them, while they sink with anxiety at the prospect of not being able in consequence to discharge their own. Those unprincipled and heartless people, who take advantage of such characters, so as always to remain in their debt, need only to be known to excite the contempt and indignation they so richly deserve.

It appears, then, that there are two opposing obstacles to the elevation of the profession—on the one side, want of respect, of consideration, and of liberality, in the public at large towards the educator—on the other, want of ability, of independence of character, and of high moral dignity on the part of the educator. These two causes act and re-act on each other. Persons must be deserving of respect and consideration before they can hope to receive them, and yet how can it be expected that a sufficient number of gifted persons will be found to sacrifice their whole life in the unremitting duties of such a calling, unless they be cheered on their way by the love and respect of their fellow men? There is a difficulty in discovering how one obstacle can be removed without the other, the only hope therefore is in directing every effort towards the simultaneous removal of both. The public must be made to feel the necessity for a higher class of educators, for investing these with honour and dignity, and at the same time means must be taken for supplying these more efficient instructors.

Although much yet remains to be done, it must be owned that great improvement has already taken place in the class of educators. No doubt parents are much

more alive now than they were during the last age to the necessity of a *good* education, though few perhaps accurately define to themselves what they precisely mean by that term, and are still very far abroad as to the qualifications requisite in a good educator of youth. A person of profound learning, or of high accomplishments, still seems to many synonymous with a good instructor, and few have hitherto embodied in their estimate the intelligence which should act as the presiding spirit in the training of children, and in the developing of their characters.

An immense stride has however been made in education, by the discovery that brute force is not necessary to coerce rational beings—that fear of the most degrading kind is not essential to produce obedience—that it is not the very best method of forming the future character to debase it in childhood by appealing only to the animal feelings, by training children as you would a horse or a dog to passive obedience. The practice of corporal punishment, and the system of fagging, can only develop the animal nature of man, fostering all his bad passions, and training him to become by turns a slave or a tyrant, or at best selfish and unrefined. While all the animal propensities are thus strongly developed, the higher faculties which should restrain these, are crushed or perverted. It is a noble discovery that perfect subordination may be obtained by moral influences alone. Animal influence degrading* to our nature and moral dignity, is now driven to the strong-holds of prejudice, where precedent alone rules, and over the foundation of which it

* M. De Fellenberg goes even a step beyond—a step which it is fervently hoped may soon be taken in our English schools. Emulation, often fast treading in the steps of envy, and always an unworthy incentive, but which in general is thought to give such a value to school education, is by him discarded. “On n’emploie dans l’Institut aucun des

would appear that perfect wisdom must have presided, since all, because it was from the first established there, must therefore of necessity be perfect.

This putting down of brute force has formed a new and glorious era in the progress of education. Methods of training have decidedly improved in consequence, and the truth is now first bursting upon us that something more is required in a schoolmaster than solemn manners, and that even scholastic lore is not entirely sufficient for training up the youthful character—there are yet higher qualifications requisite. Yes, the dawn is breaking, but mists and clouds still hang around; let us seek to dispel these and hasten on the bright noon, when educators shall be honoured in the land, when the office shall be entrusted only to those who feel within themselves the power of worthily fulfilling the task entrusted to them.

We are too apt to consider education as merely the painful drudgery of forcing knowledge into the unwilling ear, of keeping discipline over unruly urchins, and of condescending to details undignified, harassing, and distasteful. We picture to ourselves the pedagogue with his grotesque solemnity, the governess with her prim austerity, and we ask how can gifted persons condescend to such an employment. But all this merely relates to *instruction* and bad instruction too; it has nothing to do with *education*. The educators' task is the developing of character, the instilling of high motives of action, and the cultivating and harmonising of every faculty of our nature. They begin from first principles; it is their duty to render the ear willing, the submission cheerful;

moyens ordinaires d'encouragement et de repression. Il n'y a ni premier, ni dernier, ni prix, ni médailles, ni châtimens humilians. Les enfans se sentent libres parcequ'ils n'obéissent qu'à la force des choses et que la caprice ne les atteint point." (Lettre de M. Pictet sur les Etablissements de M. De Fellenberg.)

to be with their pupils like honoured parents among their children, where love alone reigns, and where high motive gives dignity to every detail. There is no question, that the profession is most arduous, requiring self-denial, and self-control in no small degree, the exercise of the highest, as well as of the minor virtues, and nothing but a high sense of duty, a decided taste and talent for the employment could decide a qualified person to enter upon it; to discharge his duties conscientiously not merely circumstances but inclination must lead him to the occupation; it must be the labour of love—a love by which warmth and energy are imparted; the affection and the respect of the pupils must be called forth, or no very beneficial results can be expected. As those only should be ordained as divines, whose purified spirit and unworldly character more peculiarly fit them for their holy calling, as those only should be allowed to practise as physicians who have peculiar talents, and tastes, and acquirements for the profession, so in like manner should such only be permitted to become educators, as have those qualifications, and that high cast of character, which are required successfully and satisfactorily to fill the office.

A class might thus be raised over whom worldly emoluments and worldly ambition would have little influence. Like missionaries they would go forth doing good, and would obtain their reward even in this world, in the love of pupils rendered great and good by their assistance.

It may be deemed almost romantic to believe, that such a class of persons so self-sacrificing, and so unworldly, could be raised; but even in the humblest walks of life qualified teachers might be obtained who would pursue the profession from much higher motives than we could in this country believe possible, had we not facts in corroboration of what has been advanced. The ac-

count of the small normal schools in Prussia, which are nurseries of village schoolmasters for the very poorest parishes, sufficiently prove the disinterested missionary spirit by which educators should and might be actuated. " * * ; but never can there be veneration enough for these humble labourers in the field of public instruction, who, as I have said, seek obscurity rather than fame ; who devote themselves to the service of poverty with as much zeal as others to the pursuit of riches, since they toil for the poor alone ; and who impose restraints on every personal desire and feeling, while others are excited by all the stimulants of competition. They cost scarcely anything, and they do infinite good. Nothing is easier to establish—but on one condition, that we find directors and pupils capable of the most disinterested, and, what is more, the most obscure devotion to the cause. Such devotion, however, can be inspired and kept alive by religion alone. Those who can consent to live for the service of men who neither know nor can appreciate them, must keep their eyes steadfastly fixed on Heaven ; that witness is necessary for those who have no other. And accordingly we find that the authors and directors of these small schools are almost all ministers of religion, inspired by the spirit of Christian love, or men of singular virtue, fervent in the cause of popular education. In these humble institutions, everything breathes Christian charity, ardour for the good of the people and poverty. * * All rests on the sacred basis of Christianity. But beneath their simple lowly exterior we trace a taste for instruction, a feeling for nature, a love of music, which take away every vestige of coarseness, and give these modest institutions a character of liberality." (Cousin's *Public Instruction in Prussia*—Mrs. Austin's translation, pp. 270 and 282.)

It may perhaps be said that the pupils of these humble

schools are actuated by zeal, and by every praiseworthy motive, to dedicate themselves to the task; but that they can afford no example of persons more highly gifted and endowed with intellectual powers and acquirements who are fitted for the task of educating the higher classes. Even among the most exalted characters, there may, however, be found some who do not shrink from the task,—some who possess true nobleness of soul, intellect of the highest order, independence of mind, originality of thought, varied acquirements, talents, wit, brilliancy—united with an unselfish, unworldly spirit, a lofty idea of duty, an earnest desire of usefulness, which can induce such characters to engage with heart and soul in the business of education; not in the mere theory, but in all its practical details, affording beautiful examples that individual character can give all the dignity to the station which it deserves, and that it is no condescension in the highest minds to pursue an occupation, which the ancient philosophers thought worthy of engaging their time and attention.

It cannot certainly be expected that a numerous class should be found thus eminently gifted; if there were indeed many such, who devoted themselves to the profession, it would not be necessary to *ask* for educators that respect and deference on which we have been so much insisting. They would *command* these in a high degree, for it is impossible to withhold respect and honour from those who eminently deserve them. There is something in every human heart—though sometimes deeply buried there—which *compels* every one, even the most obtuse, the most frivolous, the most selfish, the most profligate, to pay involuntary homage to virtue, to high motive, to singleness of purpose, to disinterested strivings. This is the divine spark of our nature which can *never* be extinguished, and which, amid all that

might be otherwise disheartening and cheerless, lights us on to the certainty, that even in this world we are all capable of becoming higher, better beings. Though in so large a class there must of necessity be diversity of talent and degree of fitness, yet it is most cheering to know that there are to be found some already engaged in the profession who furnish a high standard of excellence, to which others may strive to approximate, affording, too, a triumphant example, that practical education is deemed of sufficient importance to occupy the attention of the highest minds.

The first and most essential point of qualification in an educator is of course a strictly moral and religious character; by this is meant, not merely the absence of evil, but active virtue guided by religious principle. We cannot expect faultless educators, but there are some classes of faults from which it is indispensable such persons should be free; they must not be sordid, worldly, or selfish; in them should be found those great and good qualities which excite respect and love; before they seek to form the character of others, they should well study their own, strive to supply deficiencies, to eradicate faults, to strengthen virtues, in short, strive to become what they should wish to make their pupils. Intellectual power and acquirement will, of course, be requisite in some degree for every teacher; but the nature and extent must in a great measure depend on the class of schools which is to be the scene of labour, and the degree and kind of knowledge required to be imparted. It is desirable that educators should have perfect controul of temper, a hopeful cheerful spirit, enlightened views, firmness of purpose, united with kindness of manner, refinement of mind, singleness of heart—in short, while reflecting on what would be most desirable in good trainers of youth, it would appear that

there is scarcely any virtue, any high quality, which might not be advantageously exercised in such an office. Some are essential to the proper qualification, others perhaps, though desirable, might be absent; but it is right that all persons, before they embark in the profession, should severely examine their own character, in order to decide whether they can ever fit themselves for the employment; and it is well, too, that parents should be made to know what are the arduous duties, and the high qualities required of an educator, that the profession may be invested with the honour which should accompany the conscientious discharge of so important a calling.

It is of essential consequence that this class should not be embarrassed by worldly cares, which are wholly incompatible with the proper exercise of their duties. While means should be taken to prevent as far as possible incompetent persons from entering on these high duties, those who fulfil them well, should at the same time receive such remuneration as will place them above pecuniary cares. Excessive payment is not insisted upon, all that is claimed is merely freedom from anxiety in worldly matters; this is only common justice. Those who labour in the profession, consume the best years of their lives in unremitting exertion of body and mind, tax their nerves and their health for the conscientious discharge of duties, heavy and often irksome; when sick in body or depressed in mind, they still go on with unrelaxed efforts; must be patient, cheerful, energetic, perhaps with aching head and heart; unmindful of self, pursuing with undeviating course the one great object. While successful in developing the character, and fostering the virtues of our children, surely their self-sacrifice should receive the slight return of such

emolument as to place them in independence in that rank of society to which they belong.

It cannot be too often repeated that parents should not entrust their children to educators in whom they have not perfect confidence, but having that confidence, they are bound not to stint the cost in making their children moral and intellectual beings; and they may perhaps soon learn to think that this result is worth something more than the task of making them profound scholars, or great musicians. There is another serious consideration which should lead to liberal pecuniary arrangements; these would remove the temptation to practices which are wholly derogatory to the dignity of the high-minded, who therefore are at present usually but ill remunerated, while those of a lower stamp reap a better profit. The sordid consideration of petty savings acquired by meannesses quickly excite the contempt of pupils, and at once destroy the usefulness of otherwise well-directed efforts.

The subject of payment between parents and heads of schools is indeed a most difficult question; there should be most perfect independence of character in the conductors of schools, and this it seems is of difficult maintenance when their means of support are entirely dependent on the parents of their pupils; whims, caprices, and prejudices, often shackle and irritate; and perhaps it is very rare where self-interest speaks so strongly that there is not a little truckling, some unconscious concessions, and a small degree of subserviency—yet, on the other hand, when the heads of schools have a certain salary or endowment independent of the favour or support of the parents, so weak is our virtue that the certainty sometimes puts energy to sleep, and indolence and negligence lay their chill hand on the feeble efforts of secured competency. As parents learn

to respect and appreciate the profession, they will naturally learn to confide in those who train their children, and will be wise enough to refrain from imposing any trammels on their endeavours. Perhaps therefore it is, on the whole, less exceptionable that educators should be dependent on parents for payment, than that they should receive a fixed salary; I am well aware, too, that it is possible even at present to maintain perfect independence of character under such circumstances. Remuneration combined of the two, in part an endowment, and in part payment of fees by scholars, might perhaps be the least objectionable mode. Here there would be sufficient motive for exertion, without any urgent reason for sacrificing independence of character.

It appears to me that decidedly the most objectionable relation, between parents and instructors, is that which subsists in proprietary schools. As these are at present constituted, how irritating and derogatory to his dignity may the situation of head master be made to a high-minded man! A committee of proprietors is selected by the proprietary to manage the affairs of the school and to appoint masters. It is but reasonable to suppose that the members of the committee are not always the most competent to decide on the merits of one who, most probably, would and certainly should be superior to themselves in attainments and powers. He has to canvass for votes, use interest to be elected, and after much that is humiliating to a high character is installed into office; but there he sits only by favour of the committee, if he give them offence he is quickly removed, and he is obliged to consider their wishes, to be under their influence, and to be subjected to their interference, if he wish to retain his situation. He is at once crippled in his exertions, and in losing his independence of cha-

racter he loses much of his power of usefulness. A head master of a school should as far as possible be independent of the parents, who may of course have the power of removing their children, but they should not have the power of removing him. The master of a school should not be the servant of a committee. These remarks do not refer to parochial schools for the less wealthy classes, and in situations where no other instruction can be obtained. Masters in such cases must be under some control and removable for incompetency, but even then the powers should be vested in a higher tribunal, acknowledged by the nation, and having no local interest by which the judgement might be warped — not in a self-elected committee, who even with the best intentions, must often be perplexed in their desire of doing right.*

But parents will naturally ask, to what does all this tend. We are required to respect the educators of our children, but at the same time it is acknowledged that the great mass of them are incompetent and not deserving of high respect.

It is then requisite to enquire into the MEANS of raising up a class of educators who will merit respect and confidence. Surely it should not be left to chance, whether

* The mischievous effects of retaining incompetent masters are forcibly displayed in the Abstract on the State of Education in Scotland laid before parliament in 1837.

Several of the parochial schools in that country are rendered entirely useless by the inefficiency of the masters ; some are reported as too old and infirm to discharge their duties, others as blind, paralytic, or otherwise disabled ; one reported incompetent from "dissipation and drunkenness" was at length prevailed upon to resign on condition of receiving a salary.

The power of censuring, suspending, and dismissing the masters, is vested in the presbytery in which the school is situated. It is strange that the presbyteries should make so little use of this power.

this most important profession be properly or improperly filled. Those who are at present competent would no doubt gladly be subjected to any test or trial, by which that competency might be ascertained, and those who are not competent might gradually turn their exertions to other channels more suited to their capacity and character.

Meanwhile it may perhaps be useful to glance at the causes of failure in the educator and the means by which they might be removed. Some have just views as to the result desired to be produced, but use ineffective means to obtain that result. Others again entertain pernicious views as to the result, but employ efficient means to produce that result. While by far the greater number is in error both with regard to the result desired and the means employed. The first of these are the least, the second the most injurious of the three, but still there is power in the second, and if they could be persuaded to change their views as to the result, they might become useful labourers in this wide field. The good educator combines justness of view, with good means, for producing good ends. The mere detail is of little consequence provided reliance can be placed on the sound judgement of the teacher. A fine character may be well developed though the means pursued may not exactly be those which others might think the wisest and the best. One fact however we may consider fairly established, which is, that no educator can exercise a beneficial influence over his pupils if he fail to excite their love and respect; having these it is indeed his own fault if he do not use the opportunity in developing as far as may be the higher faculties of their souls.

Amidst all the different views entertained on the subject, how few are there who believe that the duty of education is to develop the character of an immortal being.

No definite object is proposed in education, all is left to chance, and that class which is capable of exercising the most important influence on the destinies of men is not selected from among the most honoured and enlightened of the nation, but is composed of an heterogeneous mass collected together by chance, and driven by necessity into a profession in which none should enter but those carefully examined, and carefully taught to exercise the calling.

Instruction, only a part of education, is usually supposed to be synonymous with it. The higher duties of education, if not wholly neglected, are considered subordinate, and are but ill understood. Education is not yet recognized as a science requiring the deepest most anxious thought. Qualities of no common kind, and much practical knowledge and experience, are requisite to form a good educator. But even the art of instructing is very imperfectly practised. There cannot be a greater mistake than to suppose that because we have been taught any particular branch of knowledge we are therefore capable of teaching it to others. Few people have clear ideas even on those subjects in which they have been instructed; when they seek to impart information, they will be aware how little they have reflected on what they are about to teach, and they will become perpetually perplexed by the questions and doubts of an intelligent pupil, which they are unable to answer; if he cannot take upon trust what they have already acquired in a similar manner, their task is at an end, they can go no farther unless they seek to mystify and cloud over the fine clear conceptions of dawning intelligence; this latter mode is, alas, too often the case; hence the mischief continues, and crude notions and misty conceptions are perpetuated, and satisfy their possessor though they do not enlighten him. "He will always be a bad teacher at the best who

does not know more of the matter than just what he has to teach." But even should a person be perfectly master of his subject, have acquired it with much labour, and rendered it his own by much patient thought, that is no reason why he should therefore be enabled to impart the same knowledge to another ; for the art of teaching is in itself a branch of knowledge, which must be learnt either by one's own experiments, or long study of one's own mind, and the nature of its different functions, or from the experience and knowledge of another. President Wayland well and forcibly expresses himself on this subject. "If the remarks already made have the least foundation in truth, we do not err in claiming for education the rank of a distinct science. It has its distinct subject, its distinct object, and is governed by its own laws. And moreover it has like other sciences its corresponding art, the art of teaching. Now if this be so we would ask how any man should understand this science, any more than that of mathematics or astronomy, without ever having studied it, or having ever thought about it? If there be any such art as the art of teaching, we ask how it comes to pass that a man shall be considered fully qualified to exercise it, without a day's practice, when a similar attempt in any other art would expose him to ridicule? Henceforth I pray you, let the ridicule be somewhat more justly distributed." (Introductory Discourse on the Object of Intellectual Education, delivered in Boston 1830.)

The arts of training and teaching must therefore be taught as well as any other branches of knowledge ; why should we trust to self-education in this particular, when we are so eager in all minor points where accomplishments are concerned, to crowd in instructors and press down with an overwhelming load of information ; why do we not rather begin with the primary principle?—let the art of teaching be well understood and all the rest will

follow in course. Trusting, too, to self-education in this most important particular, we require no test, no proof of competency; as well might we leave the healing art to chance and consign the care of our health to self-elected quacks, requiring from them no proof of previous study, or sufficient skill.

In France, teachers are honoured, are held in the same esteem, and take rank in the same class as the parents of the children whom they educate; and what has been the cause of this proper estimate of the profession? Persons are not there permitted to instruct without a previous examination, and without receiving a certificate of their ability (*brevet de capacité*); hence society is secure that this class is well educated, and they are received and considered accordingly; while in England, we are so certain a large proportion is incompetent and ill-educated, that the few suffer for the many, and the whole class take a lower grade than they otherwise would. Strange that any of us should be satisfied to entrust our children's education to persons whom we do not consider our equals or worthy of being made our friends and intimate companions! We, who perhaps pass an aimless useless life, are jealous of admitting into our circle, those whom we dare to consider not equal to us in station, because they are useful in the very highest walk of life. Should we not be anxious to select characters, who are not only equal but superior to ourselves for educating our children. Such however is not our course, but on the contrary those who are not high enough to be our friends are yet considered sufficiently qualified to form the minds and hearts of our children. This is indeed aristocracy under its most disgusting aspect, and yet the objection made in this country to licensing teachers is that it would be trenching on the liberty of the subject!

What inconsistency! The principle of perfect freedom, of leaving things to themselves, in all matters of competition, is applied in its full extent with regard to education, where it decidedly works perniciously, while in matters of trade and commerce it is not yet recognised.

Since then education is of such vital importance to the well being of society, and since an enlightened class of educators is so essential to the conducting of education for beneficial ends, it seems to be one of the first duties of a wise government amply to provide the people with means for obtaining good and efficient educators, and these not only for the working classes, but for every class of the community.

The subject of national education has, of late, been much canvassed. Whether the system of universal education, the management of which is in the hands of government as pursued in Prussia, be consistent with the genius and habits of English people; whether compulsory education be advisable, or whether public schools should be so extensively established throughout the kingdom at the public cost, that all of every grade should have the opportunity of receiving a cheap or a gratuitous education, are questions of debate, and require grave discussion before any decision should be formed. But as to this question there can be no doubt:—good educators are wanted; it is idle to talk of an extensive system of education without providing efficient teachers; at present education could not be very largely extended with success, because there could not be found a sufficient number of intelligent persons qualified to become educators. By establishing schools then for the training of educators, similar to the *Seminarien für Schullehrer*, in Germany, a new class would be formed which would at once raise

the scale of education, and give to it an influence which at present is very imperfectly, perhaps sometimes injuriously, felt.

Meantime a law should be passed, and means should be provided for an examination into the fitness of all who are engaged in the business of education. Not *compelling* all such persons to appear before such tribunal, but inviting them to stand the test of an investigation, and if favourable to receive a certificate to that effect. Here would be no invasion of rights, no interference with the perfect liberty of the subject; it would be optional with teachers, whether they liked to submit themselves to such an examination or not, and of course it would likewise be optional with parents, whether they would prefer a certificated or an uncertificated teacher, to take charge of their children. Competent educators would gladly undergo such an ordeal—a certificate would at once give them a station in society by testifying to their merits and acquirements, while the incompetent might gradually find other employment more suited to their capacity and limited knowledge. At all events the possible distress of this class cannot be used as an argument. We cannot be expected to entrust our children to incompetent persons, because these persons are not fit for any other occupation, and therefore to be content to run the risk of having the tempers spoiled, the faculties bewildered, the principles debased, of those beings for the moral care of whom we are responsible. Happily, however, no *sudden* reform could take place in education, and therefore no *sudden* distress need fall on any class; it would be the best of all reforms, because gradual, and suited to the growing demand that would be created for good teachers, as their importance became gradually more and more recognised. The present teachers must act until more efficient ones can be trained, and they will continue to act till the pub-

lic mind is awakened to the belief that a higher class is required in order to obtain all the immense good which a well conducted education is capable of affording.

It is not, perhaps, necessary to enter minutely here into the manner of conducting an examination, the various degrees of attainment, and the standard of moral character which would entitle to certificates, whether these should certify the nature and extent of the capabilities, &c.; if once the principle be recognised, all the details can soon be furnished. It must, however, always be matter of serious deliberation, what provision can be made to render an examination the real test of merit. There are so many difficulties in the way of conducting an enlightened, impartial, sufficient examination, that without the greatest care and precaution it can but imperfectly show the degree of merit of the persons receiving it. Most examinations, as at present conducted, are very unsatisfactory, and do not afford an unfailing evidence of the capability of the examined. The examiners may be prejudiced, ill-tempered, or influenced by some personal feelings, or they may be unenlightened and incompetent to the high office. On the other hand, the person under examination may be of nervous habit, and unable to collect his thoughts; or he may be of that cast of character, rich in thought and feeling, stored with knowledge most extensive and difficult, a profound thinker, and a learned scholar, yet he may have no ready change, and be without the power of displaying what is deeply seated in his mind; thus his valuable acquirements may remain hidden, and refuse to come forth at the call of the questioner. Others with more tact, yet with far less depth, may pass with credit and distinction, and even the really uninformed may sometimes sufficiently cover their ignorance by high-sounding words to go through an examination as it is in some places now conducted. The

precautions to be taken against these contingencies must mainly consist in the choice of the examiners, these must be chosen by the highest authority; whether they should be connected in any way with the present University of London, or whether they should consist of the commissioners appointed for superintending the schools for educating teachers, (the desirableness of establishing which will be farther discussed as we proceed,) are questions for after consideration, and it would be useless to enter upon them in a scheme now merely proposed. It may be sufficient to insist that these examiners should be of the highest cast of character, with the purest, most disinterested, motives for action; that they should also have considerable talent in reading the characters of others, and be able to discriminate between timidity and ignorance; between the hesitations of slowness of thought, and the mistakes of paucity of intellect. The merits of the candidates should also not depend on a personal examination alone; there should be questions given to be answered in writing, in which quickness of reply should not be the only test of ability. But the principal evidence required should be unexceptionable testimonies as to irreproachable moral character, while the past exertions of the educator, in cases where the profession has already been pursued, should afford the best proof of his capabilities.

Notwithstanding the greatest precautions, it must, however, be admitted, that some who are not worthy may receive certificates, and others who are in every way qualified may be refused them; but these will form the cases of exception, and even though an examination may not be always carefully or judiciously conducted, yet the very fact that an examination is to be undergone will cause much previous study and thought, and none will presume to appear who have not endeavoured in some measure to under-

stand the nature of the duty to be undertaken, and enquired within themselves the amount of their capabilities for its performance.

The certificates given might be of several classes, and of three or more degrees. The classes might be for proficiency in different kinds of knowledge specified in each certificate. For example—one person might be extremely well qualified in many respects for an instructor and yet not understand Greek, another might not have deeply studied mathematics, another might only profess to teach the commonest branches of knowledge. Persons should, therefore, only enter themselves for examination in the acquisitions they consider themselves competent to teach; the nature of those acquisitions the certificate should specify and be marked, sufficient — good — superior — according to the degree of proficiency of the examined. The capabilities of the candidate as to conducting a school must, of course, be ascertained by other means, and it would be as well perhaps that two separate certificates should be given, the one specifying the nature and degree of acquirements and the other the competency in other respects. Certificates therefore for mental and for moral training should be made entirely separate; the combination of both would certainly be required in the head of a school, yet it would be useful to specify the degrees of difference in each. A man with a high cast of character, one in every way eminently qualified to superintend the management of a school, and to cultivate the minds and hearts of children, may not perhaps have made as great a proficiency in the art of imparting any one particular branch of study as another, who is not nearly as well qualified in other respects. In an examination of teachers, too, it must ever be borne in mind, that the absolute amount of knowledge possessed is not of so much consequence as the power of imparting

that knowledge in the clearest, most pleasing, and most rational manner. "It requires but little reflection," says Professor Pillans in his principles of elementary teaching, "to arrive at the conclusion that the power of *teaching* well is neither a thing that 'comes by nature,' nor at all commensurate with the capacity for *learning*; that a great stock of knowledge affords no proof, scarcely even a presumption, that the possessor has the faculty of skillfully communicating any part of it to young minds."

Ladies who wish to establish schools, or to become private governesses, should of course be subjected to a similar examination, and receive certificates in the same manner as is proposed above.* It would remain for after

* "There is a lady in Paris, whose only employment consists in examining the registers of young women desirous of being admitted into the faculty of teachers, and in afterwards questioning them as to the extent of their attainments; she is thence enabled to certify to the individuals composing the jury of public instruction, that Miss A. or Miss Z. is qualified to pass her examination; and in this event, the latter makes her appearance before one or two of the jury, notes the questions put to her and replies to them to the best of her ability. Three species of diplomas are granted; the first is that of *mistresses of studies* and *mistresses of schools*; the qualification required is, the having made extracts from the Scriptures, grammar, and arithmetic, and given pertinent answers on these three subjects. Armed with this diploma, a female may venture upon opening a class for children or an elementary school. The second degree is somewhat more respectable; the additional qualification required is the History of France and Geography; and the female possessed of a corresponding diploma, may inscribe the word *passion* on the door of her establishment, and undertake to board and instruct young persons; but the *ne plus ultra* of diplomas is that of *instructrices*. It does not fall to the lot of all who seek the distinction; for she who would obtain it must possess sound information, and have gone through a course of long and extensive study; it is not mere phrases, but real attainments, which she must have at command; and I know many a young man, who has turned the corner of his rhetoric and pored over philosophy, that would find no little difficulty in answering the questions which the aspirant after a governess' diploma is expected to solve. She must be familiar with the history of ancient times, and the middle

consideration whether their competency should be entirely tested by the gentlemen appointed to bestow certificates. High-minded women, alive to the duties they are about to undertake, would from principle qualify themselves as far as possible to discharge those duties worthily, and would not shrink from any examination however strict. They would not therefore fear the same examination as to their acquirements to which men would be subjected; the only fear might be that instead of being too much for their powers, it might be inadequate for discovering that refinement of mind, delicacy of feeling, and dignity of character, which are so essential to the formation of a really feminine character. Women understand better than men how to ascertain the possession of these indispensable qualifications; they have a sensitive, jealous feeling on the subject, which makes them keenly alive on these points and renders them in this particular very much better judges than men. It would therefore perhaps be advisable that ladies should be appointed, whose office it should be to converse with and study the characters of the lady candidates. This no doubt would be thought a very painful ordeal to one of high character, and sensitive feelings; but it might be made as little as possible unpleasant by the refinement, good feeling, and good breeding of those appointed to the office.

ages, as well as every modern annal; is expected to be versed in French and Foreign literature; to be as conversant with cosmography as M. Azais; and to dispute with Condillac, were he still in the land of the living, on logic and rhetoric. Whenever a lady, provided with this rank of diploma, offers to teach your daughters, you need not fear entrusting them to her care; she will inevitably be found well-informed. Mademoiselle A. F., one of my pupils, obtained a governess' degree at the early age of sixteen; she is the youngest hitherto entered on the register; nor do I mention the circumstance with a view of gratifying any personal vanity. The lady in possession of such a passport as this has nothing more to do than to turn it to account." (Mademoiselle V. Callan, in the fifth vol. of the *Livre des Cent et Un*.)

Hitherto I have spoken of educators principally with reference to the higher and middling classes ; but the necessity of the improvement of educators cannot be more imperative for any class than for that of the working people. Systems which have been long practised are now beginning to be thought capable of amendment, or perhaps worthy of being altogether abandoned ; a new class of educators is therefore urgently required, who will not be content to pursue the routine of prescribed methods without enquiring how they are likely to produce the effects desired.

When the first impulse was given to education among the working classes the principal consideration seemed to be *cheap* education. That masses of boys could be drilled into discipline by one master, and made by word of command to go through various evolutions, was then thought a sufficient proof that they were receiving satisfactory education and at the least possible cost. We have learnt better now, and have discovered the difference between education and instruction. The venerable M. Van den Ende, the Inspector-general of Primary Instruction in Holland, who is respected in that country as one of the fathers of the education of the people, well observed on the system of mutual instruction,—“ Do you expect that by such a mode of tuition, the instruction given in the primary schools will ever form men? for that in truth is the real purpose. The different things taught in schools are but means, and their whole value depends upon the degree of relation they bear to that object. It never will be attained unless the system of mutual instruction be given up ; it does very well for the purpose of conveying a certain amount of information, but it will never *educate* the pupil ; and I repeat it, education is the object of all instruction.” (On the State of Edu-

cation in Holland by M. Cousin, translated by Leonard Horner, Esq.)

If then experience and unsatisfactory results produce a conviction that the monitorial system should not be so extensively pursued as at present without some modification ; that the master should not only superintend the regular working of the machine, but should have some sympathy with and knowledge of each pupil, whereby he may obtain influence in the formation of his character, it is clear that different agency must be employed in the respective cases. This is now beginning to be very much felt, and there is at present actually a want of masters, especially in those schools which are partly supported by subscription and partly by payment from scholars. In the excellent normal training school at Glasgow, established in 1826, upwards of two hundred and sixty had been trained up to December 1836; since that period the number in regular attendance has averaged above thirty, and the society has not been able to supply during the last two years more than half of the teachers for whom they receive application. The Home and Colonial Infant School Society, which was instituted in London in 1836, cannot qualify teachers in sufficient number for the demand. After undergoing a strict examination, candidates are admitted and receive instruction during three months in the system of infant teaching ; one hundred and seventy teachers have already obtained the benefits of the institution.

Every where we hear of a demand for intelligent men as schoolmasters, and it is time that the supply of these should not be left to the inadequate efforts of private benevolence, but that they should be regularly trained, and in sufficient numbers, in a national establishment.

We have now taken a higher step in the progress of

education, we were at first satisfied with *cheap instruction*, *good education* is now demanded; education that will raise man in the scale of being and improve his moral as well as his intellectual faculties. To obtain this good a higher class of educators is requisite, to this one point then must all our exertions tend, and we must extend our enquiries, wherever we are likely to gain useful information which may assist our endeavours.

It will therefore perhaps be useful to take a cursory glance as to the nature and utility of normal schools established in other countries, by which enquiry we may be led to discover, what are the best means to be pursued in forming such establishments in our own country, the extension which would be required, the approximate expense, the general plan of management, and the general result which might reasonably be expected to ensue.

In most of the countries of Europe, schools for training schoolmasters have been established by their governments, and in all with the most satisfactory results; results so important in raising the character of the people, that it seems matter of astonishment that England should still continue her supineness; that a country which claims to be ranked the foremost in civilization should thus entirely neglect the greatest duty of the state—the training up the people in knowledge and virtue; and should leave it to be the work of chance, or of mismanagement, conducted by party spirit, or ill-directed zeal.

The *Seminarien Schullehrer* of Prussia established by the government appear to be more completely organised than any other schools for the purpose, and they are so extensively established as nearly to meet the wants of the whole population of that country—the number of whose inhabitants very nearly equals the population of England

and Wales. These schools will therefore claim the largest share of our notice, although they are not models for exact imitation because so interwoven with their whole system of national education, that there are many parts which could not be adopted in the plan here proposed, one principal feature of which is entire freedom in the public to choose for themselves their own teachers for their children, but at the same time training for them a class superior to any to which they have been accustomed, and therefore trusting these will soon find their proper standing. The Prussian system as forming part of a great whole is however most excellent, and we may find in it many valuable points for imitation. In the report of the primary normal school at Potsdam, the true end of education and the high qualification requisite in a teacher are well defined. "The most immediate and the most important aim of all instruction, is to train up and complete the Man; to ennoble his heart and character; to awaken the energies of his soul, and to render him not only disposed but able to fulfil his duties. In this view alone can knowledge and talents profit a man; otherwise instruction working upon sterile memory and talents purely mechanical, can be of no high utility. In order that the teacher, and particularly the master of the primary school, may make his pupils virtuous and enlightened men, it is necessary he should be so himself. Thus that the education of a normal school, essentially practical, may completely succeed, the young candidate must possess nobleness and purity of character in the highest possible degree, the love of the true and the beautiful, an active and penetrating mind, the utmost precision and clearness in narration and style." (Cousin's Report, translated by Mrs. Austin.)

The improvement in the class of public teachers first

began among the upper ranks in Prussia, in consequence of a law enacted by the government sixty or seventy years ago, by which no young clergyman could claim a church-living if he had not for some years previously been a teacher in a public school. His chance of obtaining this preferment was also made contingent on the manner in which he had performed his duties as a teacher. Before the passing of this law, noble families and persons of influence had always succeeded in gaining the most intelligent of the young clergymen as private tutors for their children, their influence enabling them to bestow rich church preferment. The law was sought to be evaded for a length of time, but the government at last succeeded in its establishment. This improvement, apparently so trifling, led to others of greater importance. Some of the most enlightened clergymen who were thus constrained to employ some years of their youth in public instruction, became attached to the pursuit and voluntarily renounced preferment in the church, that they might continue the exercise of the duties in which they were so satisfactorily engaged. The superiority of the schools which enjoyed the advantage of such instruction soon became apparent, and the government was not slow to confirm the good intentions of these enlightened teachers by honourable distinction or pecuniary remuneration. The improvements made in methods of teaching and in the great mass of useful knowledge in the schools in consequence of the improved class of teachers (instead of a constant succession of inexperienced youths only looking to church preferment immediately to quit their posts) induced the government to increase all these advantages by establishing schools in which young men might be regularly trained for the performance of the duties of educating. These schools are known under the name of *pedagogical* and *philological seminaries*, and are at present

annexed to the German Universities. It is said that "the effect of these seminaries on public instruction has indeed been astonishing and beyond all expectation." (Jour. Ed.) Most of these seminaries were established within the last twenty or thirty years of the past century; and at the beginning of the present the public instruction of the upper classes had in consequence already made rapid improvement. The public instruction of the lower classes was still however much neglected, and it was not till the beginning of the present century that government thought of establishing seminaries for *schoolmasters of the lower schools*. Mr. Wittich describes the state of public instruction in Prussia at the beginning of the last century thus:—"Public instruction was then a mechanic art not unlike that of a cobbler; for teaching was synonymous with filling the memory of a child, reading was imparted by the most simple method of syllabation, and arithmetic without the least indication of the natural relations existing between numbers. At this time any man was deemed fit to hold the office of schoolmaster in an elementary school. If he was uninstructed in some branch of the requisite knowledge, the study of a few days or weeks was considered sufficient to supply the deficiency. Hence it happened that most of these teachers were persons who had previously tried their fortune in some other business and had not succeeded. They commonly continued to practise their art—as mending old clothes &c.—either after school time or even sometimes, during the attendance of the children. The discipline was as simple and as ineffective as the method of teaching,—consisting of a continual use of the stick." (Central Society of Education, 1st Pub. p. 146.) And farther on he adds, while these important and rapid improvements were taking place in the upper schools, the lower schools continued in this state up to the present.

century. No sooner however was the class of teachers improved than salutary effects began to be felt, but at first gradually in consequence of the slow increase of these seminaries. In the beginning of the war in 1806, the number of these institutions did not exceed eleven, including six which had been founded at the expense of private persons in the last century. Notwithstanding the political state of the country, these seminaries had increased to sixteen in 1816; since that time the progress has been more rapid and the effects more decided, and in the year 1819 government adopted the regular system which is now in operation. There are at present between thirty and forty normal schools. The length of the course in each primary normal school is from two to three years, of which the first is devoted to supplemental primary instruction, the second to specific and more elevated studies, and the third to practice and in occasional experiments in the primary school annexed and in other schools of the place. When the supplemental instruction is not required the course may be reduced to two years.

The progress made in the schools of Prussia in consequence of having an improved class of regularly trained teachers, has been very great with regard to intellectual cultivation; rational modes having been generally adopted for drawing out and strengthening the mental faculties. But it is said that endeavours have hitherto been less successful for improving moral education, "partly because the same passions, affections, and feelings, are not so continually in activity as the mental powers; and partly because the regulation and cultivation of many of them are intimately connected with domestic education, over which the teacher can of course obtain very little influence." The different means by which moral cultivation has been attempted have likewise been in many cases very defec-

tive. Some teachers, especially those of the older school, believe that the best mode of ensuring moral improvement in children is to exercise a strict vigilance over all their evil propensities and habits, and endeavour to root them out by severity. Others reasonably offer objections to this system, saying, that even if it were successful in eradicating all that is vicious and evil, yet it is at best but a negative education, and fails to implant moral feelings and virtuous habits, and that "those fields which remain uncultivated, and are not employed to produce useful plants, are the most quickly overrun with weeds." Other educators adopted a different system, and sought by admonitions, exhortations, and reasonings, to influence the minds of the children, and lead them on to virtue, and at every opportunity resort was had to these supposed means of reformation. They, however, failed to produce the desired effects. The children soon became accustomed to these frequent lectures, and ceased to pay any regard to them. "Thus," observes Mr. Wittich, "it has now become the prevailing opinion among the most zealous promoters of education in Prussia, that neither of these two systems can bring about the wished-for improvement in the morals of children; and although some of the various means which have been devised for obtaining that end may be occasionally resorted to, that it is only from the moral qualities, and the personal character of the teacher, that any improvements in this respect can reasonably be expected." May we not hope from the great improvement which has already taken place in instruction—from the class of moral teachers which have already been trained up in these schools, that the whole will better understand and practise moral education, as well as mental, and that they will soon understand how to cultivate the faculties of the soul as successfully as those of the mind?

In Holland a different course is pursued than in Prussia for training schoolmasters ; both systems have their advantages and disadvantages, and either may be the most eligible according to particular circumstances and locality. There are eleven schools for the poor in Amsterdam ; one for each subdivision of the town. These are placed under the superintendence of a special board, called the College of Curators. This body, so early as 1798, drew up an excellent code of regulations, which, with some alteration, still continues in force, but of late years it has not been altered, and much progress in education has been made. They have engrafted on their plan the training of schoolmasters, for which purpose it seems admirably well suited. As it is the great object in these schools, to lead on the children rather by a sense of duty and a spirit of emulation than by a servile dread of punishment, the essential qualifications in the choice of a master are not only that he be irreproachable in morals and in piety, but that he be of great calmness and sobriety of character. Not only the head master, but also the under masters, have to undergo a very severe examination, both upon the theory and practice of the art of teaching, before they are admissible to any charge. Each school contains from three to four hundred children, under the direction of a head master, assisted by a first and second usher, besides some apprenticed teachers, and some who are expecting to be apprenticed. These apprentices are youths selected from among the best scholars in the upper class, and those only are apprenticed who have distinguished themselves by assiduity and good conduct, and who have a desire to devote themselves to the instruction of youth. They are at first received as candidates, when they are allowed to assist in the school, particularly in teaching the lowest class. After having been for some time exercised in this way, they undergo an examination, and are placed among

ne apprenticed teachers according to their capacities. These youths, both candidates and apprenticed teachers, receive instruction during the intervals of the ordinary school hours from three masters, in all the different branches of education. This institution thus becomes a nursery for schoolmasters, having the great advantage that only those youths are admitted as candidates who have been found by actual trial to possess a natural talent, together with the preliminary qualifications for the vocation of a teacher; the consequences have been most satisfactory in the supplying of many masters equally distinguished by talent and personal character. An annual salary is allowed to the candidates as soon as they are admitted into the rank of apprenticed teachers. This salary for the first two years is fifty florins (4*l.* 3*s.* 4*d.*) annually, and for the two following seventy-five. (6*l.* 5*s.*) The parents of an apprentice are not at liberty to withdraw him from his engagement during the period agreed upon for his stay, without the consent of the curators, and without repayment of the money the pupil has received up to the time of his removal. When inspecting the principal school of Amsterdam, M. Cousin relates, that he was surprised to see a boy of twelve years old in one of the passages teaching the first elements of reading to some very young children, and was informed that he was one of the pupils in the school belonging to the most advanced class. "He is then a monitor," observed M. Cousin, "and you adopt the plan of mutual instruction." "God forbid," said M. L'Ange (the school inspector of the district) with a smile,— "but we are eclectic here; we do not proscribe any useful practice, to whatever general system it may belong. Thus when a child is found to possess the talent of teaching, and intends to become an assistant, and ultimately a teacher in a primary school, we see no objection to

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to* Prinsen, who is also inspector of the primary schools the district, a man of high endowments and devoted to his profession. It is a day school. Every pupil has a royal pension or a half pension for his support in the town, and none are admitted until they have completed their fifteenth year. Besides these special pupils there are a certain number of others, who do not receive anything from the government. Schoolmasters who have already received an appointment but are desirous of further instruction are also allowed to attend. The pupils come from all parts of the kingdom, and are admitted on the recommendation of the district inspectors, but receive their nomination direct from the minister. The pupils undergo a three months' probation, during which time the head master studies their characters and endeavours to discover the nature and extent of their capacity. At the end of that time the master makes a report to the minister, and upon that report they are finally admitted. Then their instruction begins. The course of instruction lasts for four years. Education is carried so far in this establishment as to enable the pupils on their examination as to proficiency of attainments to be ranked in the first class, and therefore it is considered that four years are not too many for the whole course of study and for the practice necessary to form an accomplished schoolmaster, but there is no obligation to continue for four years, and though prepared for the first class very few try for it. The greater number of teachers is required for the schools for primary instruction, and it is principally for training masters for these that the normal schools are intended, although a higher education than is needed for that purpose is afforded in those establishments. There are more than two thousand children attending schools at Haarlem which supply the pupils of the normal school

with a constant opportunity for making a practical application of the rules they have been taught.

The number of normal schools in proportion to the population, when compared with those of Prussia, is apparently very insufficient in Holland for affording an adequate supply; but since a large number of teachers is likewise trained in the other schools of the country, it is not possible to ascertain what is the deficiency as compared with the number in Prussia.

Throughout Germany the greatest attention is paid, not merely to the acquirements of the teachers, but also to their *capacity for teaching*. Normal schools have been established in all the principal towns, in which those desirous of becoming schoolmasters are instructed in the best methods of teaching, and in the conduct proper to be followed in the management of scholars.

Schools for training masters have recently very much increased in France,* and have produced the happiest results having already sent out excellent schoolmasters.

In several cantons of Switzerland† schools of *method* for the better qualification of teachers have been formed, at which candidates for the office of schoolmaster attend before they are pronounced competent for their task. A school for training teachers has been established for some

* In 1828 there were only three of these schools in that country; in 1830 the number was increased to thirteen; in 1832 there were thirty-seven; in 1834 there were sixty-two in full activity, having 1,944 pupils; and there were fifteen more schools in preparation. (Jour. of Ed.)

† Increasing attention is being paid to the education of the people throughout Switzerland. It is stated that in several of the cantons there are none who cannot read. Within the last ten years, which have been employed to form schoolmasters, education has been much improved and extended in the canton of Appenzell. "Everybody here is instructed," says M. Zellweger, and he well observes:—"It is all important that man should be taught to know his double nature, that he is divine and mortal, while at the same time it depends upon himself to increase the resemblance to the Deity, and diminish that to the brute."

years in the town of Aarau, and it has already furnished able instructors to the school of the canton. At Schaffhausen and at Luzern there are also similar institutions; and at Soleure the curate holds meetings in his parish attended by about thirty teachers, whom he instructs in the method and practice of their vocation. (Jour. of Ed.)

The island of Sardinia, which a few years ago was in a half savage state, has now a normal school for each of the ten provinces into which the island has been divided.

In Norway, where the education of the people is so great an object of attention, there are several seminaries for the education of teachers; the number of these is restricted only by insufficient funds, which are gradually being supplied.

In America the feeling of the necessity for the education of teachers has shewn itself in a most excellent institution; the formation of a society of teachers, in which the interests of education are discussed, and brought into action, and of which the objects are "to elevate the standard of popular instruction, to obtain by co-operation a knowledge of its actual condition, to diffuse it still more widely, and to raise the standard of the qualification of instruction, so that the business of teaching shall not be the last resort of dulness and indolence."*

In the canton of Neuchatel,—“It is very difficult,” says Baron Chamberrier, “to find among our population an individual who does not know how to write and calculate, and who is not well acquainted with his civil rights. * * Religious instruction is well attended to. Before being admitted to the sacrament, our young men are obliged to attend for a certain number of years on public religious instruction, as well as to receive private lessons from their own pastors.”

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We have seen in how many countries of the civilised world normal schools are established by their governments, and how much benefit has invariably accrued by raising the standard of requisites for educators. It is not within the plan of the present essay to give any detailed account of the particular management of the seminaries of any country. Reference may be had for this purpose to the works already quoted, in which ample details are furnished, and which would assist materially in the framing of any enlarged system of education which might be adopted in this country.

The plan proposed here for the improvement of the class of educators, and consequently, for raising them in public estimation, is the establishment of a sufficient number of schools, in which the arts of training and teaching should be the chief subjects taught, and in which persons should be properly qualified to take upon themselves the important office of educator. These schools might be in part supported from public funds, or by money raised for the especial purpose by act of parliament, and in part by the scholars themselves. The whole to be under the controul and superintendence of commissioners appointed under an act of parliament and removable only upon an address to the crown from one or other house of parliament. The number of commissioners should not be too many, lest the interest, being divided among a great number, might be strong in none, and lest they should separate into parties and thus become ruled by a small dominant faction. Neither should they be too few, since then the responsibility would be too great, and it would be scarcely right that so important a function should be exercised by only one or two. Perhaps five might be found a convenient number, three of whom should form a quorum. Much of the success of the measure would depend upon the individual

characters of the commissioners so appointed. They must therefore be of irreproachable conduct that they may know properly how to appreciate moral character when selecting masters, of unimpeachable integrity, high intellect, superior endowments; men who have long studied the subject of education, who are well aware of its progress in all civilized nations, and who understand it both philosophically and theoretically. In choosing commissioners, the advice of M. Van den Ende to M. Cousin should be borne in mind:—"Take care whom you choose for inspectors; they are a class of men who ought to be searched for with a lantern in one's hand."

To these commissioners should be entrusted full powers for forming schools of different classes, comprehending the training of teachers for infant schools, for industrial, and for other schools. Some of these training schools might be boarding and some day schools, according to circumstances and locality. Both male and female teachers and their assistants must be appointed for the respective establishments, and the internal arrangement must be so regulated that each shall be put as far as may be in the most favourable condition for producing the best results.

In Prussia, the seminaries for training teachers consist both of boarding and of day schools, the former are the most general. The excellent normal schools at Potsdam and at Brühl, the first Protestant, the second Catholic, are both boarding schools. The one at Potsdam contains seventy-eight scholars; but six out of this number have obtained a license to remain with their parents in order to lessen the expense of their maintenance. In the school at Brühl there are a hundred pupils. The Dutch normal schools are all day schools. Both systems may in different cases be equally good, and arguments may be brought in favour of, and objections may be raised against

both. It appears extremely advantageous that the pupils should be under the immediate superintendence of the director of the school; that constant intercourse may be maintained between the teacher and taught, in order that the master may understand, and as far as possible obtain, so great a moral influence over each pupil as to have a bearing on his future character; the different characters and talents of each will thus be better understood and estimated, and "they will have a better opportunity of practising those duties by which a truly Christian spirit is cultivated." Strict discipline is likewise much more easily enforced in a boarding than in a day school, and great importance is attached to that preparation for the hard life of a schoolmaster which the discipline of a boarding-school may be made to afford. On the other hand, the perfect ignorance of the world caused by this monastic seclusion, but ill fits a man for action when thrown entirely on his own resources, and examples are not wanting of young men, who after having been models of purity in the boarding-school, have shown their inability to withstand the temptations and to meet the difficulties which surround them in the world. If it be urged that these at once after passing their examination become schoolmasters or assistant teachers, and are thus immediately transferred to the discipline of a similar establishment, the proper government of which has formed part of their instruction, it will yet be found objectionable that the head of a school should thus be so wholly ignorant of the world. It is necessary that those who are to train men to act well in this world should know something of its ways. The simplicity of the "domine" may be very delightful, yet it cannot well teach the proper government of self in a world where human passions and selfish feelings create a war of opposing interests little dreamed of in his internal world, the

sanctuary of his own pure breast. It is therefore imperative that the heads of schools should mix occasionally in society. Those of the higher classes more especially should not only have the good breeding of a refined mind, and benevolent feeling, but should also have that polish and ease of manner which can only be obtained by mixing with others of their own rank in life, and which are so rarely found in persons of studious habits who have long secluded themselves from general society.

There is also this other objection to strict confinement to the school-house— that the routine of instruction pursued continues without any alteration or improvement. Since the teachers of the schools are generally chosen from the normal school of the same district, the whole may be too much reduced to one system, and the masters may continue in the same course without improving themselves or profiting by the improvements of others. This objection the Prussian government has most wisely guarded against, by several rules and regulations tending to promote the progress of instruction and to equalize its dissemination. Among these arrangements are the conferences of the schoolmasters of a circle or district, which are encouraged and counselled by government. These meetings occur at stated periods during the year, and the instructors then confer together for their mutual benefit. Each brings forward his own views, discusses the respective merits of different methods, of books of instruction, of modes of discipline; and especially “religious instruction, as the foundation of all popular education, forms the first object of the deliberations of the conference.” Reciprocal communication of the experience of each, forms another principal feature. Thus the teachers are incited to more enlarged views from intercourse with others, and the improvements of one are quickly extended to all. The teachers of the different seminaries likewise take

century. No sooner however was the class of teachers improved than salutary effects began to be felt, but at first gradually in consequence of the slow increase of these seminaries. In the beginning of the war in 1806, the number of these institutions did not exceed eleven, including six which had been founded at the expense of private persons in the last century. Notwithstanding the political state of the country, these seminaries had increased to sixteen in 1816; since that time the progress has been more rapid and the effects more decided, and in the year 1819 government adopted the regular system which is now in operation. There are at present between thirty and forty normal schools. The length of the course in each primary normal school is from two to three years, of which the first is devoted to supplemental primary instruction, the second to specific and more elevated studies, and the third to practice and in occasional experiments in the primary school annexed and in other schools of the place. When the supplemental instruction is not required the course may be reduced to two years.

The progress made in the schools of Prussia in consequence of having an improved class of regularly trained teachers, has been very great with regard to intellectual cultivation; rational modes having been generally adopted for drawing out and strengthening the mental faculties. But it is said that endeavours have hitherto been less successful for improving moral education, "partly because the same passions, affections, and feelings, are not so continually in activity as the mental powers; and partly because the regulation and cultivation of many of them are intimately connected with domestic education, over which the teacher can of course obtain very little influence." The different means by which moral cultivation has been attempted have likewise been in many cases very defec-

tive. Some teachers, especially those of the older school, believe that the best mode of ensuring moral improvement in children is to exercise a strict vigilance over all their evil propensities and habits, and endeavour to root them out by severity. Others reasonably offer objections to this system, saying, that even if it were successful in eradicating all that is vicious and evil, yet it is at best but a negative education, and fails to implant moral feelings and virtuous habits, and that "those fields which remain uncultivated, and are not employed to produce useful plants, are the most quickly overrun with weeds." Other educators adopted a different system, and sought by admonitions, exhortations, and reasonings, to influence the minds of the children, and lead them on to virtue, and at every opportunity resort was had to these supposed means of reformation. They, however, failed to produce the desired effects. The children soon became accustomed to these frequent lectures, and ceased to pay any regard to them. "Thus," observes Mr. Wittich, "it has now become the prevailing opinion among the most zealous promoters of education in Prussia, that neither of these two systems can bring about the wished-for improvement in the morals of children; and although some of the various means which have been devised for obtaining that end may be occasionally resorted to, that it is only from the moral qualities, and the personal character of the teacher, that any improvements in this respect can reasonably be expected." May we not hope from the great improvement which has already taken place in instruction—from the class of moral teachers which have already been trained up in these schools, that the whole will better understand and practise moral education, as well as mental, and that they will soon understand how to cultivate the faculties of the soul as successfully as those of the mind?

In Holland a different course is pursued than in Prussia for training schoolmasters ; both systems have their advantages and disadvantages, and either may be the most eligible according to particular circumstances and locality. There are eleven schools for the poor in Amsterdam ; one for each subdivision of the town. These are placed under the superintendence of a special board, called the College of Curators. This body, so early as 1798, drew up an excellent code of regulations, which, with some alteration, still continues in force, but of late years it has not been altered, and much progress in education has been made. They have engrafted on their plan the training of schoolmasters, for which purpose it seems admirably well suited. As it is the great object in these schools, to lead on the children rather by a sense of duty and a spirit of emulation than by a servile dread of punishment, the essential qualifications in the choice of a master are not only that he be irreproachable in morals and in piety, but that he be of great calmness and sobriety of character. Not only the head master, but also the under masters, have to undergo a very severe examination, both upon the theory and practice of the art of teaching, before they are admissible to any charge. Each school contains from three to four hundred children, under the direction of a head master, assisted by a first and second usher, besides some apprenticed teachers, and some who are expecting to be apprenticed. These apprentices are youths selected from among the best scholars in the upper class, and those only are apprenticed who have distinguished themselves by assiduity and good conduct, and who have a desire to devote themselves to the instruction of youth. They are at first received as candidates, when they are allowed to assist in the school, particularly in teaching the lowest class. After having been for some time exercised in this way, they undergo an examination, and are placed among

the apprenticed teachers according to their capacities. These youths, both candidates and apprenticed teachers, receive instruction during the intervals of the ordinary school hours from three masters, in all the different branches of education. This institution thus becomes a nursery for schoolmasters, having the great advantage that only those youths are admitted as candidates who have been found by actual trial to possess a natural talent, together with the preliminary qualifications for the vocation of a teacher; the consequences have been most satisfactory in the supplying of many masters equally distinguished by talent and personal character. An annual salary is allowed to the candidates as soon as they are admitted into the rank of apprenticed teachers. This salary for the first two years is fifty florins (4*l.* 3*s.* 4*d.*) annually, and for the two following seventy-five. (6*l.* 5*s.*) The parents of an apprentice are not at liberty to withdraw him from his engagement during the period agreed upon for his stay, without the consent of the curators, and without repayment of the money the pupil has received up to the time of his removal. When inspecting the principal school of Amsterdam, M. Cousin relates, that he was surprised to see a boy of twelve years old in one of the passages teaching the first elements of reading to some very young children, and was informed that he was one of the pupils in the school belonging to the most advanced class. "He is then a monitor," observed M. Cousin, "and you adopt the plan of mutual instruction." "God forbid," said M. L'Ange (the school inspector of the district) with a smile,— "but we are eclectic here; we do not proscribe any useful practice, to whatever general system it may belong. Thus when a child is found to possess the talent of teaching, and intends to become an assistant, and ultimately a teacher in a primary school, we see no objection to

entrusting a pupil of this description, not to teach, but to hear the lessons in the more easy part, repeated." (Cousin's State of Education in Holland, translated by Leonard Horner, Esq.) In this manner schoolmasters are trained at a very moderate expense, and in many respects it is an excellent plan, but it has likewise its disadvantages. It is very apt to engender habits of routine, and to keep up existing defects. The future teacher adopts blindly at first, and afterwards follows with interested minuteness the whole system of the master under whom he has been trained, and thus generation may succeed to generation, and no improvement be made in modes of teaching. And although it is well that young teachers should have no ambitious longings for higher worldly good, yet it is essential that they should have enlightened and enlarged views; otherwise they will not be able successfully to cultivate the minds and feelings of others. The Dutch therefore do not now depend wholly upon this mode of obtaining schoolmasters, but have of late years likewise established normal schools or seminaries for training schoolmasters. The government did not lay aside the old method, but while they continued it, established in 1816 two normal schools, one at Haarlem for the northern part of the kingdom, the other at Lierre, near Antwerp, for Belgium. One had already been instituted at Groningen under the auspices of the Society for the Public Good (*Tot nut van't Algemeen*), and the usefulness of these schools is now very generally admitted. All the school inspectors concurred in saying, "that they had brought about an entire change in the condition of the schoolmaster; that they had given the young teachers a feeling of dignity in their profession, and had thereby introduced an improved tone and style of manners which had proved of singular advantage in the schools."

The head of the normal primary school at Haarlem is

M. Prinsen, who is also inspector of the primary schools in the district, a man of high endowments and devoted to his profession. It is a day school. Every pupil has a royal pension or a half pension for his support in the town, and none are admitted until they have completed their fifteenth year. Besides these special pupils there are a certain number of others, who do not receive anything from the government. Schoolmasters who have already received an appointment but are desirous of further instruction are also allowed to attend. The pupils come from all parts of the kingdom, and are admitted on the recommendation of the district inspectors, but receive their nomination direct from the minister. The pupils undergo a three months' probation, during which time the head master studies their characters and endeavours to discover the nature and extent of their capacity. At the end of that time the master makes a report to the minister, and upon that report they are finally admitted. Then their instruction begins. The course of instruction lasts for four years. Education is carried so far in this establishment as to enable the pupils on their examination as to proficiency of attainments to be ranked in the first class, and therefore it is considered that four years are not too many for the whole course of study and for the practice necessary to form an accomplished schoolmaster, but there is no obligation to continue for four years, and though prepared for the first class very few try for it. The greater number of teachers is required for the schools for primary instruction, and it is principally for training masters for these that the normal schools are intended, although a higher education than is needed for that purpose is afforded in those establishments. There are more than two thousand children attending schools at Haarlem which supply the pupils of the normal school

with a constant opportunity for making a practical application of the rules they have been taught.

The number of normal schools in proportion to the population, when compared with those of Prussia, is apparently very insufficient in Holland for affording an adequate supply; but since a large number of teachers is likewise trained in the other schools of the country, it is not possible to ascertain what is the deficiency as compared with the number in Prussia.

Throughout Germany the greatest attention is paid, not merely to the acquirements of the teachers, but also to their *capacity for teaching*. Normal schools have been established in all the principal towns, in which those desirous of becoming schoolmasters are instructed in the best methods of teaching, and in the conduct proper to be followed in the management of scholars.

Schools for training masters have recently very much increased in France,* and have produced the happiest results having already sent out excellent schoolmasters.

In several cantons of Switzerland† schools of *method* for the better qualification of teachers have been formed, at which candidates for the office of schoolmaster attend before they are pronounced competent for their task. A school for training teachers has been established for some

* In 1828 there were only three of these schools in that country; in 1830 the number was increased to thirteen; in 1832 there were thirty-seven; in 1834 there were sixty-two in full activity, having 1,944 pupils; and there were fifteen more schools in preparation. (Jour. of Ed.)

† Increasing attention is being paid to the education of the people throughout Switzerland. It is stated that in several of the cantons there are none who cannot read. Within the last ten years, which have been employed to form schoolmasters, education has been much improved and extended in the canton of Appenzell. "Everybody here is instructed," says M. Zellweger, and he well observes:—"It is all important that man should be taught to know his double nature, that he is divine and mortal, while at the same time it depends upon himself to increase the resemblance to the Deity, and diminish that to the brute."

years in the town of Aarau, and it has already furnished able instructors to the school of the canton. At Schaffhausen and at Luzern there are also similar institutions; and at Soleure the curate holds meetings in his parish attended by about thirty teachers, whom he instructs in the method and practice of their vocation. (Jour. of Ed.)

The island of Sardinia, which a few years ago was in a half savage state, has now a normal school for each of the ten provinces into which the island has been divided.

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sanctuary of his own pure breast. It is therefore imperative that the heads of schools should mix occasionally in society. Those of the higher classes more especially should not only have the good breeding of a refined mind, and benevolent feeling, but should also have that polish and ease of manner which can only be obtained by mixing with others of their own rank in life, and which are so rarely found in persons of studious habits who have long secluded themselves from general society.

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annual journeys during their respective vacations, and visit other similar establishments that they may become thoroughly acquainted with the state of instruction in the seminaries of the other provinces of the Prussian monarchy. It is so arranged that the vacations of the seminaries in the different provinces are held at different times of the year, so that the visitants may without any interruption to their own duties be present not only at the instruction of the seminarists themselves, but also at their practical exercises in the seminary schools. Thus everything which is good in each particular seminary is quickly disseminated throughout the whole. The teacher returns to his labours with new ideas and new conceptions; sees and amends the deficiencies and defects of his own methods, recognises and adopts the improvements of others. In this interchange of visits the interest is roused and kept alive, and even the most indolent master must be incited to the improvement of his own seminary, since his backwardness as compared with others would soon afford sufficient evidence of his incompetency.

The objections to a normal day-school arise out of the greater difficulty of maintaining discipline, and the almost impossibility of obtaining as much influence over the moral conduct of the pupils as when they live under the same roof with the master. These objections are thus answered by M. Prinsen:—"I must begin with observing that the pupils come here voluntarily, and with the object of perfecting themselves in the profession they have chosen; it is one therefore of the highest moment to them, and in which their whole future existence is deeply interested. They are thus predisposed of themselves to orderly conduct, and do not require the discipline of a boarding-school. Every one of them may be said to subject himself to the moral discipline which he maintains

in the school ; and besides any one who has not these good dispositions, or does not acquire them in the first three months, is immediately sent away. Those who stand the test of that state of probation know full well that the least fault will be severely punished, that they depend entirely upon the good opinion of the head master, and that dismissal will inevitably follow the least expression of discontent. They are prohibited from attending any public place, and if found in a public house they are severely reprimanded for the first offence, and are turned away for a second. They are not allowed to be absent one night from the town without leave from the head master. They are not at liberty to choose their place of abode ; a lodging is found for them by the head master and he settles their accounts. The families who board those pupils have a direct interest to enter into the views of the head master ; it is a mark of distinction and a great advantage to a family in narrow circumstances, to get pupils of the normal school to live with them ; and they are taken away upon the least suspicion of anything being wrong. The pupils are not treated as strangers, but must conform to all the rules and customs of the family, and where they are every hour of the day must be known. The head master visits these boarding-houses once a fortnight at least, and he is in communication with the officers of police, who are officially bound to give him information of anything concerning the pupils which comes to their knowledge :” * * “ while by our plan he (the pupil) learns how to act for himself, and how to deal with others ; and the life he leads is an apprenticeship for that which awaits him.”

It is evident however that this system of discipline is much more difficult of execution than that which can be advantageously pursued in the generality of boarding-schools ; but it may perhaps work well, when under the

management of an efficient master. Both M. Prinsen and M. Schreuder concur in thinking that the day school system would not succeed in a large town — they prefer a town or a village containing about two thousand inhabitants, which would supply about three hundred children of the school age for the practical application of the system of the normal school; neither should a school of this description have a large number of pupils. The two thousand children attending schools in Haarlem are collected in several distinct schools, and supply the pupils of the normal schools with the constant opportunity of making a practical application of what they have been taught. Each school contains only a small number of scholars, and thus there are so many that every seminary pupil has in turn an opportunity of acting as head master as well as of doing the duties of under master.

In Prussia there is a school attached to each seminary in order that the seminarists may practise the art of teaching. It is most desirable that such should be the case with every training school; this arrangement need not in any way add to the expense of the establishment, but on the contrary would lessen it, if payment were received from the scholars attending. The parents are always anxious to send their children to these schools in Prussia, preferring them to others which are not attached to seminaries, since they find more trouble is taken for the good teaching of the scholars, and more individual attention is paid to each pupil consequent on the number of seminarists engaged in the task, all under the eye of a vigilant director. It would likewise perhaps be beneficial that in addition to their school, the seminarists of a superior class should take charge of a school for the poorer classes, whereby a degree of sympathy, a kindliness of feeling, might be created, so desirable to be cultivated between every class of society.

It is of great importance that none should enter the profession who have not a decided taste leading them to take an interest in the occupation, and talents and qualities which may afford hope that they will by cultivation become fitted for the task. The plan pursued in the normal schools of Holland of allowing a noviciate of three months is an extremely good regulation, as it furnishes means for judging as to the capabilities of the candidate. Success can scarcely be hoped unless a similar arrangement be strictly pursued, so that none be permitted to enter upon a course of life unsuited to their tastes and characters. Disgrace could not attach in the slightest degree to rejection, since a youth may be of high promise and yet be without those particular qualities which are requisite to the formation of a good teacher ; but if it were otherwise the objection would be of little moment in comparison with the importance of employing those persons only whose fitness has been fully proved.

The course of study and the practice necessary to form a good educator will require for their proper attainment a term of years varying with the nature and extent of the studies, and according to the class of pupils for which the educators are destined. In seminaries intended for the education of a superior class of educators, not less than four years perhaps should be the term allowed. In seminaries for infant educators two years might be considered sufficient. The acquirements necessary for those who are to be the heads of schools for the working classes are not so great, and therefore two years for educators and one year for infant educators might perhaps be found periods sufficiently long.

Though schools for training schoolmasters have been long established on the Continent, hitherto there has been no establishment on any extensive scale for the

training schoolmistresses and governesses.* The important influence which women exercise in education and in the advancing civilization of the world is coming to be strongly recognised ; and there are few men who would acknowledge the advantage of training schoolmasters, who would not likewise now see the necessity of training schoolmistresses also. The national establishment proposed must therefore embrace training schools for both sexes. Those for girls would differ merely in some of the details from those for boys. It seems desirable how-

* There is an establishment of this nature in Warsaw. Who would expect to find in poor oppressed Poland an institution which would imply the highest and best degree of civilization, since it recognises the important part women should take in the great business of education ? The following account of a public examination may be found interesting :—

“ General Rautenstrauch, the Polish minister for ecclesiastical affairs and public instruction, presided at the yearly examination of the public institution for the education of governesses, as well as of the preparatory school attached to it. It opened with examinations in religion and morals, after which the pupils afforded proofs of their progress in modern languages, and the literature of Poland, France, and Germany. The business of the first day closed with music, in which they were accompanied by other instruments in their performances on the piano-forte. The examinations of the following day had reference to geography, history, arithmetic, domestic economy, and the science of education. These were succeeded by drawings and needle-work on the part of the pupils. The last day was devoted to enquiries into the boarding-school in which the teachers, after they have completed their education in the upper class of the institution, commence their duties as governesses under the direction of appointed professors ; the examinations in this department were conducted by the governesses themselves, and when they were ended, the names of those who had most distinguished themselves in both establishments were publicly announced. The Princess Gedroyz (now the General's consort) then distributed wreaths of gold and books to the most meritorious ; and seven of the pupils, who had successfully completed their three years' course of education in the upper department, and acquired sufficient proficiency in the practice of teaching in the lower, received letters patent indicating their acquirements and abilities.” (Jour. of Ed.)

ever that the female schools should be wholly boarding-schools, and that each school should not embrace a large number. The great objection to boarding-schools for girls is this; that where there are large numbers taught together, the domestic character cannot be successfully cultivated; for living in a crowd is not favourable to the exercise of those gentler virtues which are the proper characteristics of a female. A boarding-school for girls should therefore as far as possible assimilate with the best kind of home education. The head of the school must be the affectionate judicious mother of all, feeling as nearly as possible all a mother's interest and a mother's responsibility. This cannot be unless the number under her charge be small; twenty-five should perhaps be the maximum. To guard against that frivolity of character which is supposed (we will not stop to enquire *how* justly) to belong more peculiarly to the female sex, young girls, especially those who are in their turn to become educators, should be led to serious thought, and should have occasional opportunity of indulging in tranquil reflection. Night and day with her young companions either engaged in her studies or in joyous companionship, how can she obtain leisure for reflection, for studying the nature of her own mind and heart? The best means for securing to her this leisure is, by allowing to each her own little dormitory sacred to herself, where she would retire when her head and heart were overcharged with thoughts or feelings which solitude might condense into valuable materials for formation of character, but which might be dissipated in a crowd. Solitude, too, might foster that habit of self-examination, might strengthen those powers of self-control, without which it were vain to expect the formation of a high character, or of one fitted to take charge of the education of others. All those minor qualities which give a charm

to home should be sedulously cultivated, and even domestic economy should form a branch of female instruction. It would be rather difficult perhaps in the routine of a school to accomplish this by practical details; but it may no doubt be done, and it is quite necessary that those who are destined to conduct similar establishments should be made familiar with their economic as well as intellectual and moral management. In the last year of their noviciate the young teachers might be allowed in turn to take the management of the household concerns, of course under the superintendence of the director, and thus each might become practically familiar with the arrangement and detail, which it is impossible to understand by instruction alone. Should any illness occur, provided it be not of an infectious nature, the elder pupils might assist in the duties of nursing, and in all the kind offices requisite in a sick room; thus their sympathies would be called into action, and they would learn how these could best be exercised in affording comfort to the sufferer. They would not then with sickly sentiment fly from distress because afflicting to witness, but would with genuine feeling seek to alleviate it, without pausing to indulge in sentimental selfishness.

In the education of women let it ever be borne in mind that, while the intellect is cultivated, the softer virtues must not be neglected. Let no young female, priding herself on her mental acquirements, fancy the exercise of these may stand her in stead of more homely qualifications. Let her ever recollect that *home* is her scene of action; that to her it will owe much of its happiness, all of its grace; let her not then slight this privilege, but let her sedulously seek to understand every minor duty, and to cultivate all those amiable endearing qualities which are indeed the true attributes of womanhood.

It now remains to enter into an enquiry concerning the probable number of training schools which might be necessary in England and Wales — the directors and teachers required for conducting them, and the probable expense of the plan, if carried out to its utmost extent. Previously to making any calculation on the subject, it will perhaps be useful to offer a few statistical facts connected with education as conducted in other countries, whereby we may collect data to assist us in the enquiry.

According to a statement published in the *Journal of Education* (vol. 10th), the whole number of children attending the elementary and town schools in Prussia amounted in 1832 to 2,021,421. The census of the same year states the number of children who had not completed their fourteenth year to have been 4,767,732, and the whole population 12,726,823. In Prussia the period of life fixed by the law for going to school is from seven to fourteen inclusive. Now it has been found from experience, that calculating the relative numbers living at the several ages, the proportion between those children who have completed their seventh year but not their fourteenth, and between those who have not yet arrived at their seventh year, is as three to four. From these data we find the number of children in the Prussian dominions between seven and fourteen years of age amounted to 2,043,313, or to only 21,892 more than were instructed in the two above-mentioned classes of schools. From this last number is still to be deducted 18,552, the number of children who attended the four inferior classes of the gymnasias or grammar schools, nearly all of whom were below their fourteenth year. Thus it appears that the number of children receiving education in Prussia is only 3340 less than the whole population between the ages of seven and fourteen years inclusive. The

distribution of the whole number of scholars in the different schools is as follows:—987,475 boys and 930,459 girls attend the elementary schools; of these there are 21,789, having 24,919 teachers, thus averaging 88 pupils for each school, and nearly 77 for each teacher. There are 481 middling or town schools for boys, in which there are 1,532 teachers and 56,889 scholars, averaging 118 pupils for each school, and 37 for each teacher; there are also 342 of such schools for girls, in which there are 1,298 teachers and 46,598 pupils, averaging 136 pupils for each school, and 35 for each teacher. These middling schools are designed for the education of all those who by their station in society require to be better instructed than the lower classes, but who do not require an academical education in order to qualify them for their future occupations. They differ from the elementary schools as to the subjects taught, in two important points. The instruction given is much more comprehensive, and the branches which are taught in the elementary schools are carried much higher. Some branches of knowledge are also taught which have a nearer reference to the future occupation of the pupil than the general instruction of the school—these branches vary considerably in the different schools belonging to this class according to local situation and other circumstances of the district. These middling schools then appear to answer to our private institutions of day and boarding-schools for the middling classes, and therefore will afford some kind of data by which we may judge of the number of teachers, male and female, required in our country for the annual supply of such schools.

We must contemplate with pleasure the state of education in a country where only 3,340 out of 2,043,313 children, or less than about 1 in 612, are not receiving instruction; but there is one reflection excited by these sta-

tistical returns, which makes us pause ere we pronounce that Prussia has already arrived at an entirely efficient state as regards the instruction of the people. The average proportion of masters to scholars gives 1 to 77 in the elementary schools. The monitorial system is not pursued in them, and it is difficult to understand how one master can afford effective instruction to 77 scholars. In the middling schools the proportion of teachers is greater, but even there they appear to be in too small a number for the real ends of education, by which the individual character of each pupil may be influenced through coming in contact with, and by being under the vigilant care of an enlightened teacher.

The number of pupils instructed in Prussia in seminaries for training teachers amounted in 1833 to 2,071. The time in which the pupils are obliged to remain in these seminaries is not the same in all; in some it is two years, in others it is three; so that the number of those who after terminating their studies leave these institutions annually, in order to be employed as teachers in the elementary schools, is not one half of their whole number, but considerably exceeds one-third. According to a statement for the year 1831, there were 1,082 pupils or more than one-half instructed in those seminaries where the time of residence was fixed for three years, whilst 969 were placed in those in which the course of instruction did not exceed two years. From the former 361 and from the latter 485 teachers were annually sent out; consequently the whole annual supply of teachers amounted in 1831 to 846.

It has been ascertained by experience that the proportion of new teachers required to keep up the whole number of teachers employed in the elementary schools of Prussia is nearly four per cent. annually on the whole number; the above supply is therefore not quite equal

to the demand. The total number of schools of the lower classes in all the Prussian dominions amounted in 1831 to 22,612, and that of the teachers in these schools to 23,921. Four per cent. on the latter number is about 956, which is therefore the number of new teachers required annually, but only 846 appear to have been supplied by the seminaries; the choice of 110 teachers must therefore still have fallen on persons whose qualifications for the important task had not been ascertained. But if the Prussian government continue for a few years longer the wise policy which it has for some time followed, the system in this respect will soon be complete. The number of teachers or instructors to these seminaries is 219, averaging one to nine pupils; this proportion appears to be excessive, but several of the teachers entered in the table are instructors for teaching particular branches of knowledge, who come occasionally and do not reside in the establishments.

There are no data given by which to find the average number of schoolmasters in proportion to the pupils in Holland, but the 4th of the regulations of the law issued in 1806 for the order to be observed in the schools of the Batavian Republic, directs that when the number of pupils in any one school exceeds 70, an under master must be appointed. "Giving instruction to the pupils singly is prohibited, and simultaneous teaching is prescribed everywhere and in every case."*

In the report of the committee for revising the elementary schools of Sweden, delivered December 1832, it is found that the number of elementary schools was 66,

* In Cuvier's Report on the Establishment for Public Instruction in Holland, made in 1811, we find that what was left of Holland at the time of the incorporation of a part of its territory with the French empire, contained 4,451 primary schools of all descriptions, and more than 190,000 pupils in a population of 1,900,000 inhabitants.

the teachers 282, the scholars 4,340; consequently, at each school there were four teachers with 65 scholars, and on an average 16 scholars for every teacher.*

In France in 1833, there were 39,000 schoolmasters, being 1 in 860 of the whole population.†

In the twelve governments which constitute the Austrian empire (exclusive of Hungary and Transylvania) there are 24,931 national schools, and these are attended by 1,993,552 children, who are taught by 10,252 ecclesiastics and 21,801 lay teachers and assistants, averaging 62 pupils for one teacher.‡

In the city of Trieste in 1836, there were 101 schools, attended by more than 2,170 children, and superintended by 151 teachers. In two normal schools there were 174 scholars and 17 teachers, averaging 29 scholars per one teacher.§

In the nine Lombardy provinces of the Lombardo-Venetian Kingdom there are 2,336 boys' schools, 1,199 girls' schools, containing respectively 112,127 male and 54,640 female pupils, instructed by 2,669 male teachers, and 1,215 female teachers, averaging 41 pupils for each teacher in the one case, and 45 in the other.|| And by the statistical tables of the Venetian provinces, which

* In schools for the common people (Folk Skolor) which are inferior to the elementary schools, the system of mutual instruction is adopted very extensively; there were (in 1834) 223 of these schools on the Lancasterian plan, containing 19,682 children. (Jour. of Ed. vol. 10th.) The population of Sweden is 2,888,082.

† The primary schools of France in 1834 amounted to 33,695, and these contained 1,697,391 male children; 67,827 pupils were likewise attending the secondary schools. The population of France is 33,540,908.

‡ These governments contain a population of 20,572,750 inhabitants, averaging 1 in 10.3 of the whole population under instruction.

§ The population of the city of Trieste is 51,346.

|| The whole population is 2,381,000 inhabitants, averaging 1 in 13 of the whole population under gratuitous instruction.

form about one-half of that kingdom, we find there are 1,402 elementary schools, frequented by 62,000 pupils, under the management of 1,553 teachers and assistants, averaging between 39 and 40 pupils for each teacher.* There are besides in the same provinces 29 female schools, chiefly at Venice and Verona, frequented by 2,390 girls, averaging about 82 for each teacher.

In the transactions of the Statistical Society of London, we find very copious statements of the statistics of education in the kingdom of Saxony, from which we obtain the following result :—

The number of national schools in that country are 2,039, under the management of 2,695 teachers, and containing 274,305 scholars. Over and above this number there were in Dresden (in 1831) 48 private schools, having 222 male and 52 female teachers, in which 3,413 children received instruction; and in Leipzig there were 10 private schools, with 67 teachers, in which 587 boys and 397 girls received their education, making a total of 58 private schools, with 341 teachers, and 4,397 pupils, making an average of between 12 and 13 to each teacher. In the national schools the average number of pupils to one teacher is 102, and to one school 134.† There are

* The whole population is 1,894,000 inhabitants; therefore 1 in 30.5 receive instruction.

† The whole number of children between the ages of 6 and 14 in the kingdom of Saxony, according to the population returns of July, 1832, was 273,535, viz.:—136,226 boys, and 137,309 girls. Hence there were 770 children attending the national schools above the number of those whose ages were between 6 and 14; to this number adding 4,397, those attending private schools, we have 5,167 over and above the number of children between the ages of 6 and 14. Making allowance for the increase of population between July 1832 (when the census of the population was taken), and the latter end of 1833, when these school returns were furnished, it may still be reasonably estimated that there must have been a number of children attending schools above the age of 14.

likewise seven *Schullehrer Seminarien* in the kingdom, in which there are 24 head teachers, 11 assistants, and 223 pupils, averaging little more than 6 per teacher. There are likewise twelve gymnasia, and other similar schools, in which there are 80 head teachers and 44 assistants, attended by 1,613 pupils, averaging 13 pupils per teacher.

In Bavaria (in 1828) there were 5,461 schools, containing 498,000 scholars, taught by 7,114 teachers, averaging 91 pupils per school, and 70 per teacher.*

The canton of Zurich, in Switzerland, is divided into 162 districts, with schools, containing (in 1833) 49,187 pupils, taught by 393 teachers, averaging 125 pupils per teacher. In Argovia there are 275 elementary schools, conducted by 440 teachers, and attended by 33,241 children, averaging 75 pupils per teacher.†

In the Fourth Report of the Commissioners of National Education in Ireland, by which it is gratifying to find that the interests of education are being so well and zealously pursued in that country, we find the following data bearing upon this enquiry:—There are now 1,300 schools under the superintendence of the Board, and in which there are 97,398 boys, and 68,831 girls, making a total of 166,229 children receiving education, who are under the instruction of 1,042 male teachers, and 407 female, making a total of 1,449, averaging 121 pupils per school, and 114 per teacher.‡

A comparison of the whole number of persons receiving education with the entire population, shows the average proportion of the former to the latter to be about 1 in 6, or 178 in 1,000 individuals.

* The population of Bavaria is about 4,000,000; therefore not less than one-eighth of the whole population attend the schools.

† The population is about 200,000.

‡ The population of Ireland in 1831, was 7,767,401, and supposing the rate of increase since the same as it was in the ten preceding years, we approximate 8,909,208 as the actual population; therefore 1 in 53.6 of the whole population is attending the national schools of Ireland at the present time.

From the Abstract of the Report of the Educational Enquiry for Scotland, we collect that there are 1,047 parochial, and 3,995 non-parochial schools, making 5,042 schools in Scotland, in which there are in the parochial schools 51,362 pupils, and 1,170 teachers, and in those non-parochial 116,843 pupils, and 4,469 teachers. But the returns from each parish have not all been given, and therefore an estimated number is assumed in proportion to the population of those places in which the returns are defective, and we thus obtain 236,325 as the proximate average of the whole number of pupils, which gives an average of 42 pupils per teacher.*

It will be seen from the foregoing that the number†

* The population in Scotland is 2,452,000; therefore the number attending schools is as one in 10.4 of the whole population.

† In America and some few countries on the continent of Europe, the number of teachers is not given, and therefore the statistics of education in those countries have not any direct bearing on the present enquiry, by which it is attempted to ascertain the average number of pupils per teacher, and therefore the whole number of educators which are required. It may however be interesting to complete the view of education already given, and to insert a few particulars concerning some countries not mentioned in the text.

In Belgium, we learn from the *Recueil de Documens Statistiques*, that there are 5,386 schools, containing 355,422 scholars, averaging 66 scholars to each school. The population of the country is 4,082,427; therefore the proportion of children attending schools is 1 in 11.5 of the whole population.

Denmark has 4,600 elementary schools, attended by 278,500 pupils, averaging 60 children per school. There are likewise 27 grammar schools, containing 1,400 pupils.

The population of the kingdom is 2,000,000, out of which it is estimated there are 300,000 children of an age for instruction; therefore there are only 201 children not under instruction in Denmark.

In Norway, containing a population of not more than 1,051,312, there are 1,877 public schools of different descriptions, in which about 154,232 infants and youths from 7 to 17 years of age are instructed, not including the University schools of arts, and Sunday

of pupils per one teacher varies extremely in different countries, from 125 in some to 6 in others; in some places so many that the proportion of teachers seems wholly inadequate, in others but barely sufficient; in none very abundant, except in the normal schools, where there appears to be always a sufficient proportion of teachers for the number of pupils. In schools for the working classes, where cheapness must be a necessary element, and where instruction is not pursued in many branches of knowledge, one master will, of course, be able to take the management of a larger schools; averaging 1 in 6.8 of the whole population under instruction. (Jour. of Ed.)

The aggregate number of scholars in all the public schools of the whole of the United States of America, as found from a return dated July 1832, was 1,065,147; and the aggregate number of free white children between the ages of 5 and 15, according to the census taken in 1830, was 2,841,406; the amount of the whole population at that time was 10,526,248. The aggregate amount of taxes levied for the support of public schools, exclusive of the amount derived from school funds, was 107,121,404 dollars.

In New York, in 1829, there were 468,205 children taught in the school districts, and 449,113 children between the ages of 5 and 15, residing in those districts; therefore, not only the whole of these were receiving education, but some of the children out of the neighbouring States must likewise have attended schools in the State of New York. (The American Almanac and Repository of Useful Knowledge.)

From the Abstract of the Massachusetts School Returns, for 1837, we learn that there are 2,918 public schools in that State, attended on an average by 103,235 scholars, and under the direction of 2,370 male, and 3,591 female teachers; averaging 17 scholars per teacher. The greatest number of scholars attending at any one time was 141,837. There are likewise 854 private schools, attended by 27,266 pupils. The whole population of the State is 691,222, out of which number there are 177,053 between the ages of 4 and 16.

The following Table, derived from the best sources, shows the proportion of children who receive common school instruction to the whole population in several European countries, and in several of the United States, in part taken from the "Annals of Education," and in part derived from the facts already given in this paper:—

number of pupils than in higher schools, where more expense may be incurred by the parents, and where a better education should therefore be afforded. If the system of mutual instruction should not be so extensively pursued as at present, more teachers will of course be required in proportion to the number of scholars, than are now considered sufficient.

Although we have been able to obtain particulars on this subject with respect to so many countries, we have no means of ascertaining the relative proportion between pupils and teachers in England, except in one or two detached places, from information collected by private exertions. In the First Report of a Committee of the Statistical Society of London, on the State of Education in certain parishes in Westminster, we find that the total number of schools in those parishes is 116,

Proportion of Scholars in common Schools to whole Population.

	Pupil.	Inhabts.		Pupil.	Inhabts.
Wurtemberg	. 1	to 6	Thurgovia,	. 1	to 4.8
Canton Vaud,	} . 1	,, 6.6	(Switzerland)	} . 1	,, 6
(Switzerland)			Argovia,		
Bavaria . . .	. 1	,, 8	(Switzerland)	} . 1	,, 66
Prussia . . .	. 1	,, 6.3	Tuscany . . .		
Netherlands . .	. 1	,, 9.7	Lucca . . .	. 1	,, 53
Scotland . . .	. 1	,, 10.4	* Roman States . .	. 1	,, 50
Austria . . .	. 1	,, 10.3	New York . . .	. 1	,, 3.9
England . . .	. 1	,, 11.2	Massachusetts,	} . 1	,, 4
Ireland . . .	. 1	,, 18	Maine,		
Sweden . . .	. 1	,, 120.2	Connecticut	} . 1	,, 5
Denmark . . .	. 1	,, 7.2	New England . .		
Norway . . .	. 1	,, 6.8	Pennsylvania,	} . 1	,, 8
Belgium . . .	. 1	,, 11.5	New Jersey		
Saxony . . .	. 1	,, 6	Illinois . . .	. 1	,, 13
France . . .	. 1	,, 17.6	Kentucky . . .	. 1	,, 21
Russia . . .	. 1	,, 367	Whole of United	} . 1	,, 9.8
Portugal . . .	. 1	,, 88	States.		

* This and the four preceding proportions are calculated from data derived from Dr. Bowring's Stat. Reports presented to parliament in 1836 and 1837.

attended by 2,033 boys and 2,071 girls, instructed by 140 teachers, averaging 35 pupils per school, and 29 per teacher. In 14 day-schools there are 21 teachers and 1,129 scholars, averaging 80 scholars per school, and 53 per teacher. In 5 infant schools there are 7 teachers and 660 scholars, averaging 132 scholars per school, and 94 per teacher. In schools classed as "superior" there were 5 boys' schools, under 9 teachers, and containing 249 boys, averaging 27 per teacher, and 7 girls' schools, containing 258 pupils, under 14 teachers, averaging 18 per teacher.

The estimated population in England and Wales, at the time of the Educational Enquiry in 1833, was 14,314,102; and if it be assumed that the population between the ages of 2 and 15 continued to preserve the same proportion to the whole population as it did in 1821, (this being rather less than one-third, or as near as may be $\frac{7}{12}$ of the whole population,) we have 4,771,367 as about the number between the ages of 2 and 15, in 1833; but of this number only 1,276,947 are returned as receiving daily instruction.*

Again taking the same proportions as in 1821, we find that rather more than $\frac{7}{10}$ of the whole population are between $7\frac{1}{2}$ and 15 years of age; therefore, of the whole number of children between the ages of 2 and 15, there are 2,236,399 under $7\frac{1}{2}$ or only fit for infant schools, and 2,534,968 above that age.

We have no means of ascertaining the relative proportion between those children whose parents can afford to pay for a higher education, and therefore require higher qualifications in the teacher, and those children who would receive only an elementary education. We may, however,

* The number returned as attending Sunday schools is 1,548,890, and therefore *part* of these should be added to the number in the text as receiving instruction. It is not ascertained how many of these likewise attend daily schools, and are therefore included in both numbers; but it is known that there are 2,101 schools, which are both daily and Sunday, containing 152,195 scholars, which number is therefore certainly *twice enumerated*.

in some measure approximate to this proportion by a comparison with the schools in Prussia. In that country the number of scholars in elementary schools is stated to be 1,917,934, and in middling schools 103,487, this latter number being rather more than $\frac{1}{10}$ of the whole number of children attending both schools; therefore following the same proportion we have 238,568 children of an age for education in the middling classes, and again dividing this number into children under $7\frac{1}{2}$ and children above that age, we have 111,676 infants, and 126,892 children between the ages of $7\frac{1}{2}$ and 15 years.

If we take into the account all those educators who are private tutors and governesses, the average number of pupils between the ages of $7\frac{1}{2}$ and 15 years, under the care of one teacher, may perhaps be fairly estimated at 12; 25 infants may perhaps be managed by one teacher; but some time will necessarily elapse before infant schools of this description can be extensively established; nursery governesses, however, may be with advantage fitted in the training schools for the management of young children, and therefore it may be as well to assume in our calculations, that the whole number of infants, averaging 25 for one teacher, will be under tuition. Perhaps in the elementary schools for the working classes 40 children may be educated by one teacher (a less number would be much better), and 50 infants might be the average for each teacher. Assuming then that the whole number of children between the ages of 2 and 15 were under training, the relative numbers of teachers required would stand as under:—

SUPERIOR EDUCATION.		ELEMENTARY EDUCATION.	
Infants.	Teachers.	Infants.	Teachers.
111,676 require	4,467.	2,124,723 require	42,494
Children	Teachers.	Children	Teachers.
between $7\frac{1}{2}$ & 15 yrs. 12 chdn. each		between $7\frac{1}{2}$ & 15 yrs. 40 chdn. each	
126,892 require	10,574.	2,408,876 require	60,202.

Assuming that this supply be already provided, then there will be required a sufficient number of training schools to keep up this number of teachers, and gradually to displace, by superiorly educated teachers, those who are at present inefficient. Following the experience of Prussia, we find that four per cent. of the entire number of teachers employed are required each year to make up deficiencies; that is, if 117,737 be the number required to educate the whole number of children, then there must be 4,710 each year sent out of the training schools to keep up this number.

From the above data we obtain 1,692 as the number of pupils which should be in the training schools for superior educators; allowing four years for the period of their education, then 423 or four per cent. on 10,574 will be the yearly supply. Allowing two years for the education of superior infant educators, then 358 will be the number required to be in the training schools, affording a yearly supply of 179 or four per cent. on 4,467. Allowing two years for the training of educators for industrial and elementary schools, we find that 4,816 will be the number which should be in the training schools to give an annual supply of 2,408, or four per cent. on 60,202.

For infant schools of the same class, allowing one year for training, there should be training schools for 1,610, or four per cent. on 42,494.

We assume then that the number of scholars in the training schools should be—

$$\begin{array}{rcl} 1,692 & \} & 2,050 \text{ superior educators, or 1st class.} \\ 358 & \} & \\ 4,816 & \} & 6,426, \text{ say } 6,430 \text{ educators, 2d class.} \\ 1,610 & \} & \end{array}$$

Reckoning 12 pupils for each teacher, then there will be required more than 170, say 180 teachers (upper and under) for the management of the training schools of the

1st class, and 540 teachers for the training schools of the 2nd class. If the average salary for each of the upper and under teachers be put down at 200*ℓ*. for the 1st class and 100*ℓ*. for the 2nd class, then their whole amount of salaries will be—

$$\begin{array}{rcl} 180 \text{ at } 200\ell. & 16,000 & \} \\ 540 \text{ „ } 100\ell. & 54,000 & \} 70,000\ell. \end{array}$$

The expenses of the establishments can scarcely be estimated, but a rough calculation may be made, founded somewhat on the experience of other countries.

In the normal school at Potsdam, each pupil costs the establishment 100 thalers (15*ℓ*.) annually, out of which the pupil pays 48 or 12 thalers per quarter. The revenue of the seminary consists of:—5,400 thalers (810*ℓ*.), from different state funds; 2,750 thalers (412*ℓ*. 10*s*.), paid by the pupils as stated above; and 250 thalers (32*ℓ*. 10*s*.), by the children of the annexed primary school. So that the annual income of the whole establishment amounts to 8,400 thalers (1,260*ℓ*.), which pays the salaries of masters and all other expenses.

The Haarlem normal school costs the government about 10,000 florins annually, or about 810*ℓ*. including the keeping up of the building and the furniture, and the salary of M. Prinsen, which is 1,600 florins, about 134*ℓ*. The head master has besides very good apartments in the house. This however is only a day school.

In the establishment at Potsdam there are from 78 to 80 pupils, and according to that proportion the training schools here, containing

$$\begin{array}{rcl} 2,050 & & \} \\ 6,430 & & \} 8,480 \text{ scholars,} \end{array}$$

would cost the nation 133,560*ℓ*. per annum, without reckoning any payment from scholars. On the other hand, the salaries of teachers to be paid in this country have been estimated much higher than those paid to the Prus-

sian teachers, and therefore 150,000*l.* might be considered as about a fair estimate of the annual cost of such a national establishment as is at present proposed. Reckoning the annual average payment from scholars at 6*l.* each, or 51,480*l.* and deducting this sum from the whole cost, we have 100,000*l.* as the estimated cost to the nation for supplying a superior class of educators to the public in full and sufficient number; so that none other but those educated in such establishments might hereafter be needed. Such an important object might be obtained then at the annual expense to the population of England and Wales of less than seven farthings per head! Supposing, however, that this estimate is put too low, and the cost to the nation would amount to so much as even 150,000*l.*, that would be less than twopence-halfpenny per head! for bestowing an incalculable and lasting advantage upon the whole nation.

It might perhaps be worthy of discussion whether the educators of the whole rising generation should not likewise receive some worldly advantage from the public at large; — whether, after sacrificing the best years of their lives in honourable exertion, a moderate pension should not be assigned to them in their old age, to which they might look forward with certainty, and be saved from the dread of a state of dependence when their powers of exertion shall be spent. The objection urged to such a plan is, — that this class should not any more than their fellow-citizens be exempt from the penalties of improvidence. But I would place educators quite out of the pale of worldly strivers. They are not to pursue their profession as a trade, or seek to advance themselves to worldly honours. Their vocation is defined; they are content to spend their lives in the exercise of the most arduous duties with but moderate emolument, and it is but common justice, that they should be saved as far as

possible from the corroding anxieties attendant on pecuniary difficulties.* The most zealous advocates in this cause, however, could not expect — could not even wish, that any plan on so extended a scale should at once be adopted. The attempt would be unwise, if not impossible, and certainly would be productive of failure to a degree which might put the question back for many years to come. We desire the present class of educators to be improved, and their qualifications raised; in order to accomplish this end, enlightened persons are required who are competent to train up future educators. Where, then, could we at present find a sufficient number of such characters, alive to their responsibilities, and having all the high requisites themselves for good educators? We must rather seek to educate these for the profession, and the first attempt, therefore, must be to train up educators for the heads of future training schools. The work will be one of time no doubt; but where so much is at stake, where one false step might do so much mischief, we must rather seek the best means of carrying into practice the desired plan, even though these be of slow effect, than by hastening run the risk of defeating our object. A few years are of little moment compared to the importance of the results proposed. If we desire to do good, we must not

* By small savings a person devoting himself to education may in some measure lay up for himself a provision for old age. If a man twenty years of age save 1*l.* every year for forty years, the money improving at 3½ per cent. at the end of that period, will amount to 84*l.* 11*s.*, which will purchase an annuity for the remainder of his life of 8*l.* 14*s.* An annual saving of 10*l.* will therefore enable him to purchase an annuity of 87*l.* for the remainder of his life.

There would be a greater advantage in belonging to the National Loan Fund Life Assurance Company. A payment of 9*l.* 9*s.* annually from the age of twenty to sixty would entitle a person to 100*l.* per annum for the rest of his life.

violently attack existing institutions. We do not want to throw down what has already been reared by philanthropists as earnest in the cause as any of the present day; but we wish to build up a structure so extensive, so solid, with such perfect unity of parts, as to endure for ages. The work must be one not of a few years but of many, and the efforts made must be simultaneous and in unity, or nothing effectual can be done.

An experiment most carefully conducted, might be made on a small scale, and every requisite might be furnished, from which a successful result might be hoped. When the advantages were once recognised by the public, then the plan might be gradually enlarged until it should embrace the whole.

At comparatively little cost there might be established schools for training one hundred educators, competent to give a superior intellectual as well as a moral education; also a school for training thirty infant educators of the first class; and double these numbers for the second class of schools.

The requisites for carrying this plan into operation will be the following:—

A school-house with accommodations for fifty youths between the ages of sixteen and twenty, under the superintendence of one director and three teachers.

Two school-houses, each with accommodations for twenty-five young ladies between the ages of sixteen and twenty, each school to be under the superintendence of one director and a teacher.

A school-house with accommodations for boarding thirty grown people besides the teachers, &c., and space for an infant school, in which the teachers in training could learn practically their profession; the whole under the superintendence of one director and one teacher.

For the second class, two school-houses, each for fifty

youths; and each under the superintendence of one director and two teachers. Two school-houses for fifty young women each, and each under the superintendence of one director and two teachers. Two school-houses for training thirty educators each, and each under the superintendence of one director and one teacher.

With payment from scholars, the first class of course paying much more in proportion than the second class, the whole of these establishments might be liberally conducted at the expence of about 8,000*l.* exclusive of the fees from the pupils; and this sum too would include the cost of extra masters in particular branches of learning or accomplishments. The profits arising from the preparatory schools attached to the seminaries, one of which should be attached to each establishment, would likewise diminish the cost to the public.

Each year after the end of four years, twelve male and twelve female educators of a superior class would be sent forth qualified to engage in the profession, and having certificates to that effect; and each year after the end of two years, fifteen teachers for infant schools of the first class would be qualified.

After the end of two years, fifty male and fifty female teachers well qualified, and sixty teachers for infant schools would be supplied each year for the second class.

Those persons already acting as teachers and feeling themselves not sufficiently qualified, might be permitted for a moderate fee to attend the schools as day pupils, and thus without any extra cost the benefits of the system might be still farther extended. These first establishments, forming the nucleus of an extensive plan for the improvement of the class of educators, might be made model seminaries through which others might be established whenever the requisite number of directors

for similar schools should be raised in those parent institutions.

While contending that the best possible manner of improving the class of educators is that of making their training an object of national concern, — while showing that what is of so much importance to the well-being of society, should clearly not be left to chance, but should be guarded by all the safeguards that the nation can provide, — while urging the feasibility of this measure of national interference, and proposing a plan for its execution, I am aware that there is one obstacle to its present adoption which must not be passed over in silence. The religious controversies which have unfortunately arisen on the subject, present a formidable impediment to the establishment of a national institution in any way connected with the education of the people.

If an extensive system of education be advocated, dispassionate enquiry as to the best means of promoting the wished-for end, and sanguine hope as to the benefits, which are to arise from such an undertaking, are immediately interrupted and disturbed by the question importunately asked, — “What religion is to be taught?” Parties soon lose sight of the ennobling subject — the raising and improving of our species; and forget themselves in angry invective and virulent accusation; giving melancholy proof that education has indeed been hitherto woefully neglected, since it has failed to subdue that exclusive and intolerant spirit, which thus mixes itself up with our better feelings, and would crush everything that is good and useful in our nature. Before we enquire “What religion is to be taught?” we should ask “what *is* religion?” Does it consist in the belief of particular dogmas and creeds, or in that vital principle of the soul which purifies and exalts our nature and should be the prime mover of all our actions? The religion of Christ

which teaches men to love each other as brethren—which should lead them to exercise mutual charity and forbearance, and to join together heart and soul in transmitting and diffusing its Divine blessings to future generations by means of education—this religion is made the ostensible motive for hostility and opposition, and for counteracting every endeavour which does not originate in the exclusiveness of sectarianism. Surely there *must* be some mistake here. Religion cannot be inimical to good. This cannot be religion. — Let us then shake off its unworthy counterfeit, and let us in the holy spirit of genuine Christianity fairly enter upon the subject; let us, if possible, dismiss all angry feelings, all rooted prejudices, and institute a calm investigation as to the best manner of meeting and settling this great question.

Almost all persons agree as to the beneficial effects of education, and as to the desirableness of its general diffusion; and I believe those who have thought most on the subject, who have had the superintendence and care of children, or who have looked into their own souls and have felt the necessity for a great and elevating motive, will all agree that no education can be successful which is not based on religious principle.* We may make intellectual and intelligent beings, fine creatures

* "C'est en négligeant de conserver dans la vie des nations l'esprit pratique de la doctrine évangélique, que le genre humain est tombé dans la détresse qui le tourmente actuellement. — Si le monde soi-disant Chrétien n'avait jamais perdu de vue les devoirs que notre Seigneur lui imposa par l'exemple qu'il nous a légué, les générations naissantes auraient toujours été respectées, et convenablement éduquées par la société." (Letter from M. De Fallenberg, 2nd Pub. of the Cen. Soc. of Education.)

"Religion is in my eyes the best—perhaps the only basis of popular education." (Cousin.)

"It is then on the living conviction of the truths and doctrines of Christianity that we base the religious and moral character of our pupils." (Cousin, Report of the Normal School at Potsdam.)

of this earth, but we shall fail to awaken those high moral faculties which are the Divine attributes of man; the soul must be lighted by religion, or all will be cold, and dark, and cheerless. When *that* is feeble within us, human motives and human frailties enter into every rule of conduct. Selfish sensual indulgence, enjoyment in this life, are the means and end of our being; and if to some high natures it be permitted to find enjoyment in worthy pursuits and ennobling endeavours after usefulness—these are said only to afford a higher state of human enjoyment; there is still wanting that ethereal spirit, which breathes over our strivings, and gives warmth and life to every exertion.

According to some favourite systems of philosophy, self-enjoyment is always the end, and it is only the nature and degree of this object which constitute virtue and vice. Expediency and utility usurp the place of the higher virtues, and the existence of a conscience is considered as an idle tale. But this surely cannot be true. Religion is a necessity of our nature; who but must feel the insufficiency of selfish enjoyment, and that we require something higher than the approbation of fellow-mortals, to quicken us on, and to keep us steady in the path of duty. Compare the career of a religious character, and of one who is guided only by worldly maxims, and by views bounded by this world alone. Happiness in the one is a vivid principle—how unlike the cold fading enjoyments of the other! Prosperity is rendered still brighter because rightly enjoyed. Adversity and affliction are robbed of their bitterness, for he cannot long be utterly miserable who has the spirit of religion to support him. Increasing years bring with them increasing worthiness; a really religious character progresses in improvement as long as life or consciousness is left to him; he goes on correcting faults,

strengthening and acquiring virtues, each day fitting him better for his end than the preceding. The sunshine of religion sheds its chastened beams over the evening of his life; and there are warmth, and love, and joy even to the last. Not so the worldly character who looks not to anything higher than this state of being. Those faults which are considered as more peculiarly belonging to old age, but which are produced only by the continuance of self indulgence, are constantly becoming more apparent, peevishness and selfishness come creeping on, and alienate the affection of others, till existence if protracted becomes a burthen to ourselves and to all around us. What can be more dreadful than to outlive love; and to have no hope, no heavenly contemplations to support us under growing infirmities! Even in the most prosperous life, with those who refer all to this world alone, there must be periods of listlessness, convictions of the utter nothingness of life, of the little there is worth struggling for and enjoying.—“For all this deadly sickness of the heart, this blight and withering of the soul, is caused by this;—that men have sought in the world a scene of enjoyment and not a field of duty. He who considers that everything which he himself and others do is marked with the all-important stamp of moral good and evil, can never see in human actions and human concerns a fit subject for scorn and contempt.” (Rev. W. Whewell.) Did we then regard only our happiness as human creatures, we should still be obliged to grant that the cultivation of religious feelings is essential to the producing of it in the highest possible degree; but when we consider that man is an immortal being, when we feel within our souls the aspirings of those higher faculties which refuse to be chained to the earth, when we feel that our Creator * * * “sits enthroned not only among clouds, and lightnings, stars, and planets,

but also in the wider and deeper world of thought and will, of passion and action, HIS government is felt, HIS strength and wisdom are seen. There HE has not only a throne but a sanctuary. He has created a tribunal in the human heart, so that though man *may do* evil, he cannot knowingly *approve* of it. On this tribunal, on this sanctuary, we may well look with admiration and reverence." (On the Foundation of Morals, by the Rev. W. Whewell.) Who then can doubt that religion should be the foundation of all education ; and if religion is to be taught to all, then is it imperative, that those who are to be the educators, should be more peculiarly quickened by its holy spirit ; for "It may be laid down as a principle that a man whose religion is not intimately combined with his sentiments, is totally unable to teach religion to others with any practical effect, whatever may be his power of instruction or his eloquence." (Prussian Schools. Jour. of Ed.)

In seminaries more exclusively devoted to the training of teachers therefore, it is still more essential than in any other schools that religious principle should be the basis of all education, and that religious instruction should form an important feature. The question, then, remains to be decided, how can this best be accomplished, consistently with perfect tolerance and freedom of opinion ?

Great allowance should be made for all parties. If a man sincerely believes that salvation can only be obtained through belief in his own particular creed, it is perfectly natural for him to desire that all should be educated in that creed. On the other hand, if another shrinks from the belief of this limitation of the Divine mercy, it is also natural that he should protest against the extension of a doctrine which pronounces his own condemnation. Both may be right in part, that is as far

as their *own* feelings are concerned ; the mistake lies in this — that in the engrossment of their own feelings they forget those of others ; they forget that if they consider their own particular belief to be the best, so likewise do the opposite party consider of their belief ; and they should be ready to extend towards others the same toleration and respect, which they so peremptorily demand for themselves.

It may be presumed, that none adopt or retain any particular religious belief without investigation and reflection, and therefore whatever conclusions they may draw, are made in perfect sincerity. Different persons look at the subject at different points of sight, and cannot be made to see it in the same light or under the exact view of another. With these differences in the shades of faith, may we not reasonably hope that our Father in Heaven has designed for wise purposes, that his children should have diversity of opinion on this subject as well as on others ? Our religious *feelings* HE has made immutable and certain, our religious *belief* dependent on cast of character and other circumstances. If then it be admitted, that it is not necessary for salvation, for all men to have the same religious belief, while it is essential to happiness and virtue that all should have religious principle on which to engraft belief—the question remains, how are children of different religious denominations to be educated together under one superintendence ?

The question is indeed most difficult of solution, there are objections to almost every arrangement that can be proposed, and the subject calls for deep reflection and anxious enquiry, which should be conducted with mutual forbearance and kindness of feeling. But in how different a frame of mind is it usually met ! Each party immediately takes a hostile position towards all others, and

bewildered with the various assumptions and objections which are used and maintained, one would almost in despair abandon the hope of seeing children educated together in the brotherhood of love, and would be tempted to throw aside the problem as incapable of solution. But happily for the cause of humanity, on looking around we find that this apparently hopeless case *can be* accomplished; *is* accomplished, and we need not, therefore, despair that in England, with its boasted freedom and toleration, the endeavour will not in time be equally successful.

In Prussia, in Holland, in schools of the British and Foreign School Society, the difficulty has been overcome. Even in the normal training-school of Glasgow — in the third report on which it is urged that “this work of improvement and extension should not be stopped, more particularly in the present state of affairs when our country is threatened to be inundated with a system of education so foreign to that Scriptural one,” &c. It is next stated that “Children and normal students of *all denominations* are admissible to the benefits of the seminary.”

Since, then, it is possible to have children of different denominations educated in one seminary in religious principles, and in perfect harmony, let us enquire into the practical working of this great desideratum.

The following is the rule with regard to religious instruction as enacted by law in Prussia:—“Difference of religion in Christian schools necessarily produces some differences in the religious instruction. This instruction shall always be adapted to the spirit and the dogmas of the church to which the school belongs. But as in every school of a Christian state, the dominant spirit common to all modes of faith, ought to be piety and a profound reverence for God, every school may receive children of another communion. Masters and inspectors must

most carefully avoid every kind of constraint or annoyance to the children on account of their particular creed. No school shall be made abusively instrumental to any views of proselytism; and the children of a persuasion different from that of the school, shall not be obliged, against the will of their parents or their own, to attend the religious instruction or exercises in it. Private masters of their own creed shall be charged with their religious instruction; and in any place where it would be impossible to have as many masters as there are forms of belief, parents must the more sedulously perform those duties themselves, if they do not wish their children to follow the religious instructions given in the school." (Cousin's Report—Mrs. Austin's translation, p. 52.)

The whole system of instruction in the seminaries of Prussia is founded on religion; but it is not instruction in religious dogmas which is principally kept in view, because it is reasonably supposed that those youths who have completed their sixteenth year have been already well instructed in them in the elementary schools. "But it is not sufficient for a teacher to know them and to understand their meaning and import. He must be able to explain them to others, to apply them to practical life, and to exhibit religious feelings in his own conduct and behaviour. With this view the first object is to excite and maintain religious feelings in his mind, and to confirm his religious habits." (Jour. of Ed. vol. 10.)

In Holland the religious instruction given in the schools is never sectarian. It is the principle to maintain an earnest Christian spirit in the schools, but not to allow the introduction of any religious dogma. The religious instruction is independent of any creed peculiar to any communion; but Bible history, as the basis of the religion of every sect, is regularly taught, and the moral precepts which occur in the course of the reading are

then inculcated. "Moral and religious sentiments," says M. Prinsen, "are unceasingly excited, cherished, and impressed upon the minds of the pupils by all the masters on all occasions." Morality and religion are at all times inculcated, but there is no special teaching of them, save by means of the Bible history in the schools; the religious education of the children is however carried on out of school, under the different religious authorities who, it is said, watch over it with scrupulous care.

"It ought to be a fundamental principle" observes M. Cousin, "that religious and moral instruction should go hand in hand with every other; but in order to do that, it must have itself a special place in the system. The most extended spirit of toleration must approve of a system, which in early life brings all religious opinions in accordance with those general truths that are common to all creeds. It is a precious germ of harmony to sow in the breast of children. Besides moral and religious tuition, essentially Christian, but independent of particular forms of faith, the children receive, out of school, that special instruction proper to be given to the members of each separate communion." (Cousin—Horner, p. 83.) This system succeeds perfectly in Prussia, and so does it in the schools of the British and Foreign School Society, according to the evidence given before a Select Committee of the House of Commons on the state of education (1834). The following answers among many others equally decisive, show the advantages which might be derived from the exercise of religious toleration in any extended system of education. To the question "548. Do you not suppose that the teaching of various sects in one school under that system of Catholic faith if it may be so called, would very much tend to promote general kindness amongst the whole population?—I think, says Professor Pillans, so desirable an object most likely to

be attained by such a joint and mixed system. Judging both from reason and experience, I should say it is a result that could scarcely fail to take place.

"549. Do you not think a true Christian feeling would be created by such a system of national education?—I do.

"550. Do you consider that in any way the interests of religion would be injured by such a system?—On the contrary, it appears to me that the amount of religious feeling and true Christianity would be increased very considerably by such an arrangement, inasmuch as we are all taught to believe, and cannot help believing, who are familiar with the Scriptures and the New Testament, that brotherly love is the first of Christian virtues."

Mr. William Allen gives similar evidence.

"869. Do you conceive that that plan of instruction tends to produce charity and harmony between different Christian denominations?—I conceive that nothing is so much calculated to produce unity and harmony among Christians in general, as the education of their children together, avoiding all those little distinctions by which one sect is separated from another; but where they shall unite in all the great features of the Christian religion as taught in the Holy Scriptures, without note or comment, as to any particular view or sect."

"893. Are the committee to understand that you endeavour as much as possible to inculcate morality, but not any particular religion?—Religion in the most emphatic sense of the word, we wish to insist upon; and we think that, by teaching the poor to reverence the word of Divine revelation and inspiration, we are assisting the cause of religion most materially, because upon that is founded all our hopes."

It would appear, then, that in this question of religious education the difficulties may be overcome by more than

one method, provided they be met by a tolerant spirit. It must however be acknowledged that the three different modes hitherto practised, are all open, more or less, to some objection. The first of these which is decidedly the most objectionable, and which in practice must always be found the most injurious, is that of pursuing the general education independent of religious instruction, or the cultivation of religious feeling, leaving these deficiencies to be supplied by a separate instruction. Such a plan is manifestly bad, since every moral training must be based on religious principles, and we cannot give high motives or high aspirings without sedulously cultivating the faculties of the soul. How is it possible that we can feel security in the stability of our edifice, if we leave that principal part which should give not only beauty but strength to the whole to be formed by chance, or without any unity of design by other hands, when it should be entwined into every other part, and so intimately connected as not possibly to be separated, without injury to the whole superstructure? To be efficacious religion should be taught simultaneously with every other branch of moral training.

The second plan is the establishment of schools for each different sect where their respective doctrines might be made the fundamental instruction of the school. The objection to this is strong, since the system would tend still farther to nourish that sectarian spirit which is already so mischievously at work, and which would estrange and separate persons from each other merely because their opinions were different on religious dogmas.

The third method is that of teaching the great principles of religion, the instructing generally in the Scriptures, and cultivating religious feeling as the basis of education in the schools, leaving it to parents, or to religious guides, to instil into the children the particular creed which they profess. The objections made to this last

plan are, that it may engender a carelessness as to religious belief; that while the sentiment of religion is cultivated, theological doctrines may be neglected; persons too, who are strongly attached to the established church may, with some show of reason, require that in a national system of education, the national religion should receive more favour, and be made more prominent than that of dissenting Christians.

How, then, are these objections to be obviated? What plan can be devised to meet the views of all parties?

Any decided opinion as to the degree of merit of these methods, and proposals for any other plan, are purposely avoided here; for if a preference were shown to any existing arrangement, or to any fancied improvement, it would immediately be said,—Here is a partisan—a sectarian; and in proportion as one party bestowed approbation, others would look on with jealousy and distrust. I disclaim all party or sectarian feelings, and am actuated by an earnest desire to assuage irritation, not to excite it. There may be much that is good in most parties; sure am I there must be something that is bad in all, inasmuch as party feelings tend to narrow the mind, and distort the view, and foster prejudices and passions entirely inimical to the Christian character. If needs be, it would be better to offend all parties than to enlist under the banner of any. In this enquiry let truth be our search, charity our motto. Let us not be partisans but fellow-men—not sectarians but Christians. We have a difficult—a most difficult question with which to grapple, let us not shrink from the encounter, but let us not render it more difficult by entering upon it with rancour and prejudice, let us not erect barriers instead of striving to remove them.

Here is a formidable obstacle to the amelioration of society—to the improvement of our species.—How to remove it is a problem worthy of engaging the attention of

all philanthropists ; let not angry passions step in, but let every one feel within himself that the exercise of brotherly love and forbearance affords a stronger proof of his being a disciple of Christ, than intemperate discussions as to particular points of belief.

Might not this momentous question be unreservedly left in the hands of a few pious and enlightened characters, of different sects, high in the esteem of the world, who would conduct their enquiries with the calmness of philosophers and the charity of Christians ; and who would at length teach us what other nations have so long practised — that it is possible to have an established religion combined with perfect religious toleration, and with Christian religious education for the whole of the people.

Recapitulation.—It has been attempted in the foregoing pages to establish the following propositions:—

That the improvement of individual character is the foundation of all real civilization ; that education rightly applied is the powerful engine for promoting this end ; that education hitherto has been very imperfectly practised and is susceptible of great improvement through the means of educators ; that their vocation, therefore, is most important and should be most honoured ; and that every effort should be made for raising up a higher class of teachers through whom society would most effectually be improved.

The means that have been proposed for this end, are the examination and licensing of teachers, and the training up of a new race with higher motives and higher feelings than are usually possessed at present by educators. That the attainment of this end should no longer be left to chance, but as the source of a great and lasting benefit to the people, should be made an object of national concern. That sooner or later this will, nay must be, the

case, there can, I think, be little doubt. England who boasts herself the foremost in civilization and improvement, will not stand still or retrograde, while other nations of the earth are extending the blessings of education to the humblest of the people. She will not, she cannot be content to be foremost in manufacturing skill and in all the great inventions of the present age, while neglecting to extend her care over the moral being of society. While her philosophers condescend to use their powers in increasing and improving the comforts of life, while her mechanical contrivances are astonishingly progressing, and her numerous railways are annihilating distance—she will not overlook the important truth, that without increase of happiness and moral virtue in the great mass of the people, external circumstances are of comparatively little value. England will be true to herself; and at length following the example which has been set her by so many other countries, will remove the blemish attached to her name by establishing this great national institution and providing good educators for her people.

But should the public not yet be ripe for this undertaking, should the legislature still consent to leave the education of the people entirely to the direction of chance or to individual efforts, much may still be done by the united exertions of men desirous of promoting the best interests of their fellow-creatures.

Could not model schools for training educators be established by subscription, under the superintendence of a committee of management for promoting the interests of education?

This might not perhaps work as well as a national institution for the purpose. It would be difficult to make the head-masters perfectly independent of private interference; and yet to provide for their removal, if they

should not prove competent. This plan would be liable to some of the faults of the proprietary school system; but these perhaps might be in a great measure avoided by the careful election of the committee of management, to fulfil the duties of which philanthropists as able and willing might be found, as any commissioners who might be appointed under an act of parliament.

Teachers educated in such an establishment would soon be justly appreciated; by degrees, and as the advantages of the system were made manifest, other seminaries might be established. All private exertions in this way must fall short of the wants of the nation; but if by the evidence thus afforded public attention were aroused, and the public mind were informed, it could not be long before the full attainment of the benefit would be insured by the interference of the legislature.

It may be said, that the many do not yet understand the great aims of education sufficiently to make any strenuous exertions for its improvement, or even to be aware of its deficiency, or properly to regard the labours of those who work in this wide field: but surely this is no reason why those who do understand its advantages should withhold their efforts; the supineness of others calls for greater exertions on the part of those who are aware of the importance of this great question. Instead of resting a while until the public become more enlightened, they are called upon to hasten on the period by their own unremitting endeavours.

How can improvement ever take place if none make the attempt? It is, after all, to individual effort that the world is chiefly indebted for improvement; and if we look upon the amount of good, which has been produced even in the field of education by the noble exertions of noble spirits, we must feel that a few more such spirits raised up among us, and the fruits of their self-

devotion joined to their bright example, would quickly change the aspect of society, by showing what may be accomplished by putting in force the moral influences alone.

What did not Pestalozzi accomplish by the persevering efforts of individual exertions? Oppressed, persecuted, he still went on his way, striving by education to alleviate the misery of his fellow-creatures. His management of the asylum at Stanz affords one of the most touching proofs of what may be accomplished, by the influence of the affections, on even the most ignorant and depraved. He undertook the charge of seventy children, "most of whom had passed the few years of their lives in poverty and neglect, while others had just been deprived of the indulgences or the comforts of home; who resembled each other in one characteristic only,—in ignorance and habitual idleness." (Mem. of Pes.) In an unfinished building, with scarcely any accommodation and wholly destitute of comfort, unassisted, unbefriended, nay, thwarted in every way by the prejudice and ingratitude of parents and relations, he still did not despair of being able "to tame them—to teach them—to turn them to men." And he never hesitated to assert with confidence "that the state of those children should be altered with no less celerity than the vernal sun alters the bleak appearance of a wintry soil." "I was not disappointed," he subsequently adds; "before the snow of our mountains melted under the influence of the vernal sun, those children could no longer be recognised as the same beings they came to me." Visitors who went to the asylum in 1799 could hardly identify in the cheerful countenances and bright looks of its inmates, those haggard faces and vacant stares which met their gaze at the first formation of the asylum. This change was accomplished by the entire self-devotion of Pestalozzi.—"There in the midst of his

children, he forgot there was any world besides his asylum. * * At the first dawn of light it was his voice that called them to the light of the rising sun, and to the praise of their Heavenly Father. All day he stood among them, teaching the ignorant, and assisting the helpless; encouraging the weak, and admonishing the transgressor. His hand was daily with them—joined in theirs; his eye beaming with benevolence rested on theirs. He wept when they wept, and rejoiced when they rejoiced. He was to them a father, and they were to him as children.”—(Dr. Biber’s Life of Pestalozzi, p. 34.)

Oberlin, the pastor of Waldbach, in the Ban de la Roche, with but scanty resources, yet by his benevolent and enlightened exertions, his systematic energy in the cause of education was enabled to change the whole face of his district. M. Stouber, his predecessor, had made some effort; but before that period the people of Waldbach were lamentably ignorant and obstinately prejudiced against any innovation. The husbandmen were destitute of the commonest implements, and had no means of procuring them; they had no knowledge of agriculture beyond the routine practices of their forefathers, and were ground down and irritated by a hateful feudal service; indeed, they were in many respects barbarians. Oberlin undertook to enlighten them, to remove their prejudices, and to spread the blessings of education among them; and how eminently did he succeed! “The inhabitants of the neighbouring towns came to look upon the wonders which one man had effected,” how an indigent ignorant herd had, by his exertions, become a moral intellectual people. “Conducted by Providence,” says Mr. Legrand, “into this remote valley, I was the more struck with the sterility of its soil, its straw-thatched cottages, the apparent poverty of its inhabitants,

and the simplicity of their fare, chiefly consisting of potatoes, from the contrast which these external appearances formed to the cultivated conversation which I enjoyed with almost every individual I met whilst traversing its five villages. * * * the pleasure of residing in the midst of a people, whose manners are softened and whose minds are enlightened by the instructions which they receive from their earliest infancy, more than reconciles us to the privations which we must necessarily experience, in a valley separated from the rest of the world by a chain of surrounding mountains." To conclude with the eloquent language of the Reviewer in the Jour. of Ed. "Oberlin bestowed his time, his talents, his learning, his little property without stint upon his flock—we have seen how successfully. He had a reward, which no selfish indolence can approach, and no petty vanity can estimate. In the fullness of his heart, the venerable man looking round upon the valleys which he had filled with the peacefulness of contented industry, and upon the people whom he had trained to knowledge, and to virtue the best fruit of knowledge, exclaimed 'yes! I am happy.'" (Vol. 1. p. 376.)

In the establishment at Hofwyl, founded by De Fellenberg, there are now more than 6,000 pupils, receiving the benefits of a moral and enlightened education; little more than thirty years back the great founder *began with one pupil*; by his own unassisted exertions has his usefulness been extended so widely. Feelingly alive to the misery and vice of the lower classes of society, he was not satisfied to lament over them, but traced them to their cause, "perceived with a master spirit the means of alleviating misery, and dared to adopt them. And what were these means? They were the formation of the future man—of him who in twenty short years would be giving the tone and manners to his country." (Jour. of Ed. vol. 6.)

But the office of schoolmaster was looked upon with contempt. This man born in the highest station of his country, one of the aristocracy of his native land, dared to think that the rearing of the future citizen was an employment, which might ennoble even his high station. Disregarding the prejudices of the age, he dared himself to become schoolmaster, and to dedicate his fortune, his time, and all the noble powers of his mind to this one great object. For more than thirty years has he continued his undeviating course through good and through evil report—under encouragement or under persecution, he still pursues his glorious path; and enjoys the consciousness, that he has removed from his own country much degrading depravity, and has called into life a vast amount of happiness; and that he has sent out through all parts of the world, pupils reared under his fostering care, who will disseminate his principles and afford examples of the power of education; while perhaps among these, a few choice spirits may be found who will feel that his bright example has said to them “Go ye and do likewise.”

These — such as these — are the true benefactors of mankind, these are the bright spirits of humanity, showing us what are the high capabilities of our nature; the bestowers of happiness and virtue in their own countries, the ameliorators of their species, the mighty magicians who call into action the better faculties of man, and enchain all propensities which might lead to evil. Yet these find no place in the page of history, while the destroyers of empires, those who let loose the wild and wicked passions of man are recorded as heroes! So let it be—their holy deeds should not be recorded in the same page with the unholy doings of a conqueror. They have no selfish ends—they can want no worldly honours, no worldly fame. They *seek* no reward; but they have it,

far richer, and brighter than any "hero" torn by the dark turmoil of an ambitious spirit can in the remotest degree imagine. They have their reward in the contemplation of the virtue and happiness which they have created—in the gratified feeling of usefulness—in the blessed consciousness of having cultivated in themselves and others those higher faculties of the soul which lead them into a nearer communion with their Maker.

To become such benefactors, to be successful in so wide a field of usefulness, is awarded only to a very small portion of our race ; for the combination of great and rare qualities is required to produce such successful results. Commanding powers of mind, joined to sound judgement, an intimate knowledge of human nature, and a concentration of object; unextinguishable enthusiasm tempered by soberness of expectation, and undying energy restrained by the apprehension of too rapid progress ;—and all these must be excited to action by favourable circumstances, or they may still remain latent.

Though few can hope to work out such important ends, yet let no individual, however humble, refuse, according to the power and means at his command, to add his mite to the great stock of universal good which will go on accumulating for the benefit of posterity if not for ourselves. Let no one who is content to look on at the efforts of others believe it to be humility which dictates the exclamation "What good can I do in such a cause?" It is not humility—it is indolence which makes men supine in the passive endurance of evils which moral strength alone can remove. Up and be doing—the earnest strivings of an honest heart must do some good, however little. Let all men believe that each can do something towards removing evil, that a wider field of exertion is permitted to all, than the government of individual self. But still in our extraneous endeavours, let us never forget to reform

what is evil, to nourish what is good, in our own characters; for here is *certain* individual good, *certain* benefit to others.

In this self-education we shall feel that those enlightened educators, who, by judicious early training, may spare to our children these inward struggles in the combating of error and of evil, will indeed deserve our gratitude, honour, and reverence.

THE END.

MEMORANDUM
FOR THE RECORD
RE: [REDACTED]

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10.







